॥ ओं ॥

सत्यान्नास्तिपरोधर्मः ।

THE

Isa, Kena & Mundaka

UPANISHADS

AND

SRI SANKARA'S COMMENTARY

TRANSLATED BY

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BY KIND PERMISSION

TO

Mrs. Annie Besant.

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PREFACE.

THE increasing interest evinced by the thinking world in the Philosophy and Religion of the Hindus has led me to undertake the publication of the translation of the principal Upanishads.

The special feature of this publication is the translation of the commentary of Sri Sankaracharya, the greatest exponent of the Advaita system of philosophy.

The work has been undertaken chiefly with a view to bring within easy reach of the English-reading public the priceless teachings of the Upanishads, in the light of the interpretation of Sri Sankaracharya.

The spirit of the text and of the interpretation has throughout been faithfully adhered to and, perhaps, in some instances, even to the detriment of elegance in diction.

If the earnest student finds any the least help from this work, the publication will be amply justified.

My hearty thanks are due to Mr. V. Swaminatha Iyer, District Munsiff, for the care with which he went through the translation and for his many valuable suggestions.

MADRAS,
April 1905.

V. C. SESHACHARRI,
Publisher.

Isavasyopanishad.

Sri Sankara's Introduction.

OM TAT SAT.

Adoration to the *Brahman*. The *mantras* beginning with *Isavasyam*, etc., have not been utilized in rituals, because they serve the purpose of enlightening us on the true nature of the *Atman* who is not an *anga* of *i. e.*, not connected with, Karma. The true nature of the *Atman* consists, as will be described, in its purity being untouched by sin, oneness, being eternal, having no body, omnipresence, etc., and as that conflicts with *Karma*, it is only reasonable that these *mantras* should not be utilized in rituals; nor is the true nature of the *Atman* thus defined, a product, a modification, a thing to be attained or a thing to be refined; nor is it of the nature of a doer or enjoyer so that it may be connected with *Karma*. All the Upanishads exhaust themselves in describing the true nature of the *Atman*; and the *Gita* and the *Mokshadharma* are bent on the

same end. Therefore all *Karma* has been enjoined in accordance with worldly understanding, which attributes to the *Atman* diversity, agency, enjoyment, impurity, sinfulness, etc. Those that know who are competent to perform *Karma* and who are not, (*Adhikaravidah*) tell us that he who seeks the fruits of *Karma*—visible such as the inherent splendour of a Brahmin and invisible such as Heaven, etc.,—and thinks "I am a twice-born free from any defect such as being one-eyed or hunch-backed, &c., which disqualifies one for the performance of *Karma*" is entitled to perform *Karma*. So, these *mantras* by enlightening (us) on the true nature of the *Atman* remove our natural ignorance and produce in us the knowledge of the oneness, etc., of the *Atman*,—the means of uprooting grief, delusion, etc., the concomitants of *Samsara*. We shall now briefly comment upon the *mantras*, the persons competent to study which, the subject matter of which, the relevancy of which (*sambandha*) and the fruits of which, have been thus declared.

ओं । पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

The whole (*Brahman*) is all that is invisible. The whole (*Brahman*) is all that is visible. The whole

(*Hiranyagarbha*) was born out of the whole (*Brahman*). When the whole (the Universe) is absorbed into the whole (*Brahman*) the whole alone (*Brahman*) remains.

Om. Peace! Peace!! Peace!!!

ईशावास्यमिदꣳसर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥ १ ॥

All this—whatsoever moveth on the earth—should be covered by the Lord. That renounced, enjoy. Covet not anybody's wealth. (1).

Com.—The word '*Isa*' is from the verb '*Ishte*' (rules) and means 'by the Lord.' The Lord is *Paramesvara*, the *Paramatman* of all. He rules everything being the *Atman* of all. Should be covered by the Lord, by his own self, the *Atman*. What? All this, whatsoever moveth on the earth. All this universe, movable and immovable, unreal in absolute truth, should be covered by his self, the Lord, *Paramatman*, with the idea, "I alone am all this as being the inner self of all." Just as the bad odour—the result of moisture, etc.,—produced by contact with water, in sandal and *agaru*, etc., is hidden (lost) in their naturally agreeable smell produced by the process of rubbing, similarly all this on this earth (the word *earth* being illustratively used for the whole Cosmos) differentiated

as name, form, and action, this bundle of modifications, superimposed upon the *Atman* by ignorance, and consisting in this seeming duality with its distinctions of doer, enjoyer, etc., will be abandoned by the contemplation of the true *Atman*. One who thus contemplates on the self as the *Paramatman* is bound to renounce the three-fold desire of son, etc., and not perform *Karma*. '*Tena tyaktena*' means 'by such renunciation.' It is well-known that one's son or servant, abandoned or dead, having therefore no bond of connection, does not protect that one. 'Renunciation', therefore, is the meaning of this word *tyaktena*. *Bhunjithah* means *protect*. Having thus renounced all desires, do not cherish any desire for wealth. '*Anybody's wealth*'; do not long for wealth either yours or another's. *Svit* is a meaningless particle.

Or, it may be thus interpreted. Do not covet. Why? 'Whose is wealth?' is used in the sense of an objection; for nobody has any wealth which could be coveted. The meaning is "all this has been renounced by the contemplation of *Isvara*, that the *Atman* is all. All this, therefore, belongs to the *Atman* and the *Atman* is all. Do not, therefore, covet what is unreal."

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳसमाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

Should one wish to live a hundred years on this earth, he should live doing *Karma*. While thus, (as) man, you live, there is no way other than this by which *Karma* will not cling to you. (2).

Com.—Thus the drift of the Vedic text is that he who knows the *Atman* should renounce the three-fold desire of son, etc., and save his *Atman* by being centred in the knowledge of the *Atman* (*Gnana-nishtha*). The *mantras* now proceed to inculcate the following for the benefit of him who does not know the *Atman* and is not competent to cognize the *Atman* as above indicated.

Kurvanneva means certainly doing, *i.e.*, 'only by doing.' *Karmani* means '*Agnihotara*, etc.' *Jijivishet* means 'should like to live.' *Satamsamah* means 'a hundred years.' It has been declared that that is a man's longest life. Thus declaring agreeably to natural inclination the desire to live a hundred years, the text lays down the injunction in respect of how one should live—continually performing *Karma* and not otherwise. If you would thus live, content to be a man, there is no other mode of life than the one of

performing *Agnihotra*, etc., by which bad *Karma* may not cling to you. Therefore, one should like to live doing *Karma* enjoined by the *Sastras* such as *Agnihotra*, etc. But how is this drift arrived at? By the previous *mantra*, *Gnananishtha* has been inculcated to the *sanyasin*. By this, *Karmanistha* is enjoined on those who are not able to become *sanyasins*. Do you not remember it was pointed out that the antithesis between Knowledge and *Karma* is a fact unshakable like a mountain? Here also it has been said that he who *would like to live* must perform *Karma* and that this universe must be abandoned as unreal, in the contemplation of the Lord as all, by one who would protect his *Atman* having renounced all and not coveting anybody's wealth. According to the *Srutis* it is settled that one should not long for either life or death and should leave for the forest. There is also the injunction by which one is interdicted from returning thence—thus ordaining *sanyasa*. The distinction in the results of the two courses will also be pointed out. (The *Narayana* Upanishad) says "In the beginning these two roads were laid. The road through *Karma* and *sanyasa*; the latter consists in the renunciation of the threefold desire. Of these, the road through *sanyasa* is the

preferable one." The *Taittiriya* Upanishad also says, "Renunciation (*Nyasa*) certainly is to be preferred."

Bhagavan Vyasa, the preceptor of the Vedas, after much discussion told his son his firm conviction in the following text. "These then are the two roads on which the Vedas are based. Both the courses—one which leads to *Karma* and the other which draws away from *Karma* have been explained, etc." This division will be explained.

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृत्ताः ।
ता स्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

Those births partake of the nature of the *Asuras* and are enveloped in blind darkness. After leaving the body they who kill their *Atman* attain them. (3).

Com.—This *mantra* is begun for the purpose of condemning those who have no knowledge of the *Atman*. *Asuryah*: even Devas, etc., are *Asuras*, relatively to becoming one with the *Paramatman*. *Asuryah* because they belong to them (*Asuras*). *Nama* is a meaningless word. Those *lokas* (births) so called because the fruits of *Karma* are there perceived or enjoyed (*lokyante*). *Andhena tamasa*, 'ignorance which consists in inability to see one's self.' *Avritah* means *covered*. These births down to the immovable. *Pretya*

means 'leaving the body.' '*Abhigachhanti*' means 'attain in accordance with their *Karma* and Knowledge.' '*Atmahanah*' means 'those who kill the *Atman*.' Who are they? Those who do not know the *Atman*. How do they *kill* the *eternal Atman*? By drawing the veil of ignorance over the *Atman* that exists. Those who do not, under the influence of their natural tendencies (*Prakriti*), know the *Atman* are called '*Atmahanah*' (slayers of the *Atman*); because in their case the result of the existence of the *Atman*, *i. e.*, the knowledge of its undecaying and immortal nature is veiled, as if the *Atman* were killed. By this fault of slaying the *Atman*, they get into *Samsara*.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

It is motionless, one, faster than mind; and the Devas (the senses) could not overtake it which ran before. Sitting, it goes faster than those who run after it. By it, the all-pervading air (*Sutratman*) supports the activity of all living beings. (4)

Com.—As the ignorant by killing their *Atman* whirl in *Samsara*, contrariwise, those who know the *Atman* attain emancipation; and they are not slayers

of the *Atman*. What then is the nature of the *Atman* will now be explained.

Anejat is a compound of *na* and *ejat*. The root *ejri* means to *shake*. Shaking is motion, *i.e.*, deviation, from a fixed position. Free from that, *i. e.*, ever constant. It is, besides, one in all *Bhutas*. It is fleeter than the mind, whose characteristics are volition, etc. How is this inconsistent statement made *i. e.*, that it is constant and motionless and at the same time fleeter than the mind? This is no fault. This is possible with reference to its being thought of, as unconditioned and conditioned. It is constant and motionless in its unconditioned state. That the mind travels fastest is well-known to all, seeing that the mind encased within the body and characterised by volition and doubt is able at one volition to travel to such distant places as the *Brahmaloka* etc.; and travelling so fast as it does, it perceives on landing (at its destination) that the intelligent *Atman* has, as it were, gone there before it ; therefore, the *Atman* is said to be fleeter than the mind. *Devas*, from the root which means 'enlighten,' signifies the senses such as the eye, etc. *Etat* means the entity of the *Atman* which is now being treated of. These senses could not overtake it. The mind is faster

than these, because these are distanced by the activity of the mind. Not even the semblance of the *Atman* is within the perception of the senses; for, it had gone even before the mind which is fleeter than they, being all-pervading, like the *Akas*. The entity of the *Atman*, all-pervading, devoid of any attributes of *samsara*, and in its unconditioned state subject to no modification, appears to undergo all the changes of *samsara* super-posed upon it, and though one, appears, in the eyes of ignorant men, diverse and enclosed in every body. It *seems* to travel beyond the reach of others' mind, speech, the senses, &c., which are dissimilar to the *Atman*, though they run fast. The sense of '*seems*' is suggested by the *mantra* using *tishthat* (sitting). '*Sitting*, means 'being itself inactive.' '*Tasmin*' means 'while the entity of the *Atman* endures.' '*Matarisva*' means 'air,' so called, because it moves (*svayati*) in space (*matari—antarikshe*). Air (*matarisva*) is that whose activity sustains all life, on which all causes and effects depend, and in which all these inhere, which is called *sutra* (thread, as it were) supporting all the worlds through which it runs. The word '*Apah*' means all *Karma*—the manifested activity of all living things. (This air) allots to fire, sun, clouds,

&c., their several functions of flaming, burning, shining, raining, &c. Or, it may be said that it supports these, from the *Srutis*, such as "From fear of this, the wind blows, &c." The meaning is that all these modifications of effects and causes take place only while the eternally intelligent entity of the *Atman*, the source of all, endures.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

It moves, it is motionless. It is distant, it is near. It is within all, it is without all this. (5)

Com.—Showing that there is no superfluity of *mantras*, the following *mantra* declares again what was expressed by the previous *mantra*. 'It' means 'the entity of the *Atman* which is being treated of.' '*Ejati*' means 'moves.' '*Naijati*' means 'does not move of itself.' The meaning is that though motionless in itself, it *seems* to move. Besides, it is distant, *i. e.*, it seems to be far removed, because it is not attainable by the ignorant, even in the course of hundreds of millions of ages. *Tadvantikê* is split into *tad*, *u* and *antikê*. It is very near to the knowing; for, it is their *Atman*. It is not merely distant and near; it is within everything according to the *Sruti* "The *Atman* which is

within everything." *All* means 'all the world of names and forms and activity.' It is without all this, being all-pervading like the *Akas*; and within everything, being extremely subtle. It is indivisible according to the *Sruti* " It is dense with knowledge."

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

Who sees everything in his *Atman* and his *Atman* in everything, by that he feels no revulsion. (6).

Com.—Who, *i. e.*, the *sanyasin*, who wishes for emancipation. All *Bhutas*, *i. e.*, from the *Avyakta* down to the immoveable creation. 'Seeing them all in his own *Atman*' means 'seeing that they are not distinct from his own self.' 'Seeing his *Atman* in them all' means 'seeing his *Atman* as the *Atman* of all.' Just as he finds his *Atman* the witness of all his perceptions, the thinking principle, pure and unconditioned, the soul of his body, which is a bundle of effects and causes, he finds his *Atman* in the same unconditioned state, the life principle of all the universe, from the *Avyakta* down to the immoveable. He who thus views does not turn with revulsion by reason of such view. This statement is only a declaration of a truth already known. All revulsion arises only when one sees anything bad

distinct from one's *Atman*. To one who sees his pure *Atman* alone continuous, there is no other object which could excite the feeling of revulsion. Therefore he does not turn with revulsion.

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

When to the knower, all *Bhutas* become one with his own *Atman*, what perplexity, what grief, is there when he sees this oneness. (7)

Com.—This other text also expresses the same purport. The word '*Yasmin*' means either 'when' or 'in which *Atman*.' When all the *Bhutas* have become one with the *Atman*, owing to the knowledge of the *Atman*, then or in the case of the *Atman*, how can there be perplexity or grief? Perplexity and grief, the seed of all desire and *Karma*, affect the ignorant, but not him who sees the oneness, pure and like the sky. The negation of perplexity and grief—the effect of ignorance—being shown by the form of a question, the total uprooting of all *samsara* with its seed has been indicated.

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरꣳशुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

He pervaded all, resplendent, bodiless, scatheless, having no muscles, pure, untouched by sin ; far-seeing, omniscient, transcendent, self-sprung, (he) duly allotted to the various eternal creators their respective functions. (8)

Com.—This text describes the real nature of the *Atman*, spoken of, in the previous texts. *Sah* means 'the *Atman* previously spoken of.' '*Paryagat* means went round.' The meaning is 'he is all-pervading like the *Akas*.' *Sukram* means pure, hence bright, resplendent. *Akayam*, means 'bodiless,' *i.e.*, having no *linga sarira* or subtle, boy. *Avranam* means 'scatheless.' '*Asnaviram*' means 'having no muscles.' The adjuncts *Avranam* and *Asnaviram* show that the *Atman* has no *sthula sarira* or gross body. By the word *suddha*, pure or free from the taint of ignorance, it is shown that it has no *karana sarira* or causal body. '*Apapaviddham*' means 'untouched by *Karma*, good or bad.' '*Sukram*' and the following epithets are to be read as masculine, because of the beginning and the end being in the masculine, as *sah*, *kavih* etc. *Kavih* means far-seeing, *i. e.*, all-seeing ; for, says the *Sruti* "There is no seer other than the *Atman*, etc." '*Manishi*' means 'prompting the mind,' hence 'omniscient, omnipotent.'

Paribhuh means 'being above all.' *Svayambhuh* means 'himself being all above and all below becomes all.' He, the ever free, and omnipotent, being omniscient, allotted their respective functions, *i. e.*, objects to be created to the various and eternal *Prajapatis*, known popularly as 'years,' as aids to the enjoyment of the fruits of *Karma*.

अन्धन्तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

They who worship *Avidya* alone fall into blind darkness ; and they who worship *Vidya* alone fall into even greater darkness. (9)

Com.—The first purport of the Vedas, the acquisition of knowledge of the *Brahman* by renunciation of all desires has been explained in the first *mantra* *Isavasyam*, etc. The second alternative, *i.e.*, the spending of life in continually performing *Karma* has been explained, for the benefit of the ignorant who are not capable of *Gnananishtha*, in the second *mantra* beginning with '*Kurvanneveha Karmani*.' The bifurcation, *i.e.*, Knowledge and *Karma* here pointed out by these texts has also been clearly indicated in the *Brihadaranya* Upanishad, by the text "he wished, let me have

a wife, etc." And from the texts '*Karma* for the ignorant and men having desires' and 'the mind is his *Atman* and speech, his wife, etc.,' it is clear that ignorance and desires are the characteristics of one engaged in the performance of *Karma*. Thus, the result of *Karma* is the creation of the seven kinds of food and of an indentification of self with them considered, as the *Atman*. It has also been shown that concentration in the self, *i.e.*, the *Atman* (as opposed to the performance of *Karma*) by the renunciation of the three-fold desire of wife, etc., is the only necessary condition for those who know the *Atman*. Indirectly by condemning the ignorant, the true nature of the *Atman* has been disclosed to those *sanyasins* bent on the acquisition of knowledge by the text beginning with '*Asuryanama*' and ending with '*saparyagat*,' etc., so as to show that they alone and not those who have desires are qualified to acquire knowledge. To the same effect says the *Svetasvatara* Upanishad. "In the midst of a crowd of seers, he taught the greatest and the holiest truth *to those who belonged to the highest order of life.*" This text "*Andhantamah*," etc., is addressed to those who desire to live here continually performing *Karma*. How is it inferred that this text is addressed to such

only and not to all alike? Because, he who has no desires has got over the false distinction between means and ends, according to the *mantra* "*Yasmin sarvani bhutani*, etc"; for, it is easy to perceive that none who is not a fool will like to associate the knowledge of unity of the *Atman* with *Karma*, or with any other piece of knowledge. But here, in view to combining two elements, the ignorant are ridiculed. That which can possibly combine with another, either from logic or from the *Sastras*, is here pointed out. It is the knowledge of the deities that is here represented as fit to combine with *Karma*, not the knowledge of the *Paramatman*; for a distinct result is predicated of the knowledge of the deities by the text 'by such knowledge, the *Devaloka* is attained.' Either of such knowledge and *Karma* separately pursued is here denounced, *not really to condemn but in view to the desirability of their combination*; for distinct fruits are said to result from either individually, by the texts "by such knowledge, they climb up to it," "by such knowledge is *Devaloka* attained," "there they do not go who go south" and "by *Karma* is the abode of the *manes* attained." It is also well-known that nothing ordained by the *Sastras* can ever become unworthy of performance.

Here. They enter into blind darkness. Who? They who follow *Avidya*. *Avidya* is something other than *Vidya* or knowledge, hence *Karma*; for *Karma* is opposed to knowledge. The drift is that those who are continually performing *Agnihotra* etc., alone, fall into darkness. And they fall even into greater darkness. Who? Those who having given up *Karma* are always bent upon acquiring the knowledge of the deities. Reason is given for combining Knowledge and *Karma* each of which separately bears different fruits. If one of the two alone bore fruit and the other not, then by a well-recognised law that which bore no fruit by itself would become a mere appendage to the other.

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥

One result is predicated of *Vidya* and another of *Avidya*. We have so heard from wise men who taught us both *Vidya* and *Avidya*. (10).

Com.—'*Anyat*' means 'something distinct.' They say that by *Vidya*, some distinct result is produced according to the *Srutis*, "by knowledge is *Devaloka* attained" and "by knowledge they climb up to it." They say that other results are produced by *Avidya* (*Karma*) according to the text "by *Karma* is

the abode of the *manes* attained." We have heard this stated to us by wise men, *i.e.*, those preceptors who taught us both Knowledge and *Karma*. The purport is that this is their view as handed down from preceptor to disciple.

विद्यां चाविद्यां च यस्तद्वेदोभय ँ सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

He who simultaneously knows both *Vidya* and *Avidya* gets over *Death* by *Avidya* and attains *immortality* by *Vidya*. (11).

Com.—This being so, the following results. *Vidya* is the knowledge of the deities; *Avidya* is *Karma*. Who knows that both these should simultaneously be followed by the same person, he alone, so combining the two, *gradually* secures the one desirable end. 'By *Vidya*' means 'by *Karma* such as *Agnihotra*, etc.' 'Death' means 'action and knowledge induced by *Prakriti* (nature).' '*Tirtva*' means 'having got over.' 'By *Avidya*' means 'by the knowledge of the deities.' '*Asnute*' means 'attains.' To become one with the deities is what is called immortality (*Amritam.*)

अन्धं तमः प्रविशन्ति येऽसंभूतिमुपासते ।
ततो भूय इव ते तमो य उ संभूत्या ँ रताः ॥ १२ ॥

They fall into blind darkness who worship the unborn *Prakriti*. They fall into greater darkness who are bent upon the *Karya Brahman Hiranyagarbha*. (12).

Com.—Now, in view to the combining of the worship of the *Avyakrita* (*Prakriti*) and manifested *Brahman*, each in itself is denounced. "*Asambhutih*" is what is not *Sambhutih* or that which is born of another; hence unborn *Prakriti*. This again is ignorance, cause of all, known as *Avyakrita*. Those who worship this *Prakriti*, known as *Avyakrita*, ignorance which is the cause of all, the seed of all desire and *Karma*, and mere blindness in its nature, fall into corresponding or answering darkness which is blindness in its nature; and they who worship the *Karya Brahman* named *Hiranyagarbha* fall into even greater darkness.

अन्यदेवाहुः संभवादन्यदाहुरसंभवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥

They say one thing results from the worship of *Hiranyagarbha* and another from the worship of *Prakriti*. We have thus heard it stated by wise preceptors who taught us that. (13).

Com.—Now, the distinction in the fruits of the two individual worships is pointed out, in view to

their combination. They have said that from the worship of *Sambhutih* or *Karya Brahman* or *Hiranyagarbha* results the attainment of *Anima* and other *Siddhis*. Similarly, they have said that according to *Pouranikas* the absorption into *Prakriti* results from the worship of the unborn *Prakriti*. We have heard it thus stated by wise preceptors who taught us the fruits of the worship of *Prakriti* and *Hiranyagarbha* individually.

संभूतिं च विनाशं च यस्तद्वेदोभय ऽसह ।
विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥ १४ ॥

Those who worship the unmanifested *Prakriti* and *Hiranyagarbha* (Destruction) together, get over death through the worship of *Hiranyagarbha* and attain immortality through the worship of *Prakriti*. (14).

Com.—As this is so, this *mantra* declares the desirability of combining the worship of *Prakriti* and *Hiranyagarbha* as they combine to secure the one aim of the individual. '*Vinasa*' means that active object whose characteristic attribute is Destruction, the abstract being here used for the concrete. 'By *vinasa*' means 'by the worship of *Hiranyagarbha*.' 'Gets over death' means 'gets over the defects of vice, desires and *anaisvaryam* (limited powers) and attains *anima* and other

siddhis which are the result of the worship of *Hiranyagarbha*. Having thus overcome *anaisvaryam*, death, etc., he, by the worship of *Prakriti*, attains immortality, *i. e.*, absorbtion into *Prakriti*. It should be noted that the word *Sambhutih* is an apheresis for *Asambhutih* agreeably to the results predicated, *i. e.*, absorption into *Prakriti*.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

The entrance of the True is covered as if by a golden vessel. Remove, O sun, the covering that I who have been worshipping "The True" may behold it. (15).

Com.—The highest result that could be achieved, according to the *Sastras*, by wealth of men and the deities is absorption into *Prakriti*. Up to this is rotation in *Samsara*. Beyond this is the result of the pursuit of knowledge preceded by a renunciation of all desire, *i. e.*, the seeing of the *Atman* in everything as indicated in verse 7. Thus the two-fold purport of the Vedas, one stimulating to activity and the other drawing to renunciation has been explained. The *Brahmanas* up to *Pravargya Brahmana* were utilized for the elucidation of the former purport of the Vedas

which is indicated by mandatory and prohibitory injunctions. The *Brihadaranyaka* hereafter is to deal with the elucidation of the latter purport of the Vedas —renunciation. Now, by what road he, who has been performing Karma as enjoined from conception to the grave and along with it the worship of the lower *Brahman* in accordance with verse 11, attains immortality, will be explained. He who has been worshipping the manifested *Brahman* referred to in the passage "That is the True, the *Aditya*, the *Purusha* in this orb; and the *Purusha* in the left eye; both these are true" and also has been performing Karma as enjoined, entreats, when the hour of death is arrived, the way leading to the *Atman*—the True, by the text beginning with '*Hiranmayena*, etc.' '*Hiranmaya*' means seeming golden hence resplendent. '*Patrena*' means as if by a lid forming a cover. '*Satyasya*,' means 'of the *Brahman* sitting in the orb of the Sun.' '*Apihitam*' means 'covered.' '*Mukham*' means 'opening.' '*Apavrinu* means 'open.' '*Satyadharmaya*,' to me who have been worshipping *Satya* or the True or who have been practising *Satya*, *i.e.*, virtue as enjoined.' '*Drishtaye*' means 'for realizing the *Satya* or the True which thou art.'

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः
सोऽहमस्मि ॥ १६ ॥

O Sun, sole traveller of the Heavens, controller of all, *Surya*, son of *Prajapati* remove thy rays and gather up thy burning light. I behold thy glorious form; I am he, the *Purusha* within thee. (16).

Com.—'Pushan,' vocative case meaning 'O Sun.' The Sun is called *Pushan* because he feeds the world. '*Ekarshi*' means 'one who travels alone.' The Sun is called Yama, because he controls all. He is called *Surya* because he imbibes *Prana*, rays and liquids. '*Prajapatya*' means 'son of *Prajapati*.' '*Vyuha*' means 'remove to a distance thy rays.' '*Samuha*,' means 'gather up, *i.e.*, contract.' '*Tejah*' means, 'burning light.' I wish to behold by thy grace thy most glorious form. Moreover I do not entreat thee like a servant. I am he the *Purusha* within the solar orb, composed of *Vyahritis* as limbs or parts. '*Purusha*' because he has the figure of a man or because he pervades the whole in the form of *Prana* and intelligence or because he occupies the city (of the Soul) *i.e.*, body.

वायुरनिलममृतमथेदं भस्मान्त ँ शरीरम् ।

ओं । क्रतो स्मर कृत ँ स्मर क्रतो स्मर कृत ँ स्मर ॥१७॥

(Let my) *Prana* melt into the all-pervading Air, the eternal *Sutratman*; and let this body be burnt by fire to ashes; Om. O mind, remember, remember my deeds; O mind, remember, remember my deeds. (17).

Com.—Now, as I am dying, let my *Prana* leave its confinement within this body and join the all-pervading godly form of Air, *i.e.*, the *Sutratman*. The word 'reach' should be supplied to complete the sentence. The idea 'Let my *Linga Sarira* or subtle body purified by knowledge and Karma ascend' must be supplied in virtue of the fact of the speaker entreating a passage. Let this body given as an oblation to the fire be reduced to ashes. Om, according to the forms of worship being a *pratika* (substitute) of the nature of the True and called *Agni* is mentioned as the same as *Brahman*. '*Krato*,' vocative case, meaning 'O mind whose characteristic is volition.' 'Remember' *i.e.*, time has come for me to remember what I should. Remember all that I have till now *thought of* 'O *Agni*, remember what I have *done*' *i.e.*, remember all *Karma* which I have done from childhood. The repetition of the same words '*Krito Smara*' &c., expresses solicitude.

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्टां ते नमउक्तिं विधेम ॥ १८ ॥

O *Agni*, lead us by the good path to the enjoyment of the fruits of our deeds, knowing O God, all our deeds. Remove the sin of deceit from within us. We offer thee many prostrations by word of mouth. (18).

Com.—He requests passage again by another *mantra*. *Naya* means 'lead.' '*Supatha*' means by good path.' The attribute in *Supatha* is used for the purpose of avoiding the southern route. The suppliant seems to say "I have been afflicted by going to and for, by the southern route by which one goes only to return. I therefore entreat you to take me by the good road through which there is no going and returning." '*Raye*' means 'to wealth; *i.e.*, to the enjoyment of the fruits of our *Karma*.' '*Asman* means 'us,' possessed of the fruits of the virtue aforesaid. '*Visvani*' means 'all.' O God, '*Vayunani*' means 'deeds or knowledge.' '*Vidvan*' means 'Knowing.' Besides do this: '*Yuyodhi*' means 'destroy.' '*Asmat*' means 'from us.' '*Juhuranam*' means 'consisting in deceit.' '*Enah*' means 'sin.' The meaning is :—Thus purified they could attain

what they wish for. "But we are now unable to do you active service. We have to content ourselves by offering you many prostrations."

Now a doubt is raised by some about the construction of the latter halves of *mantras* 11 and 14. We shall therefore enter into a brief discussion to solve the doubt. What the question is due to shall first be stated. It is, why not understand the term *Vidya* in those passages in its primary sense of 'the knowledge of the *Paramatman*,' and so *Amritatvam*? They argue thus: granted that the knowledge of the *Paramatman* and the performance of *Karma* are mutually antagonistic and cannot therefore co-exist, this antagonism is not perceivable; for agreement and antagonism rest alike on the authority of the *Sastras*. Just as the performance of *Karma* and the acquisition of Knowledge are matters exclusively based on the *Sastras*, so also must be the question of their agreement or opposition. Thus we find that the prohibitory injunction 'Do not kill any living thing' is overridden by another *Sastraic* injunction 'Kill a sheep in a sacrifice.' The same may apply to *Karma* and Knowledge. If from the text "They are opposed and travel different roads, Knowledge and *Karma*,"

it is urged that they cannot co-exist, we say that from the text "He who follows both Knowledge and *Karma*, etc," there is no antagonism between them. We answer that cannot be; for, they are opposed to each other in regard to their causes, nature and results. But if it be urged that from the impossibility of Knowledge and *Karma* being opposed and not opposed to each other and from the injunction to combine them there is no antagonism between them, that is unsound; for their co-existence is impossible. If it be argued that they may gradually grow to co-exist, it is untenable; for when Knowledge arises, *Karma* cannot exist in the individual to whom Knowledge adheres. It is well known that when one knows that fire is hot and bright, he cannot at the same time think that fire is neither hot nor bright; or even entertain a doubt as to whether fire is bright or hot; for, according to the text "When to the knower all living things become one with his own *Atman*, where is grief or perplexity to one who sees this unity," grief or perplexity is out of the question. We have already said that where ignorance ceases, its result, *Karma*, also ceases. The *immortality* in 'attains immortality' (in the passage under contemplation)

means relative immortality and not absolute immortality. If the word *Vidya* in those texts meant the knowledge of the *Paramatman*, then the entreaty to the Sun for allowing a passage would become inappropriate. We therefore conclude with observing that our interpretation, *i.e.*, that the combination desired is of *Karma* with the worship of the deities and not with the Knowledge of the *Paramatman*, is the purport of the *mantras* as commented upon by us.

Here ends the Commentary of Sankara *Bhagavatpada* on the *Vajasaneya Samhitopanishad* or *Isavasyopanishad*.

Om ! Peace ! Peace !! Peace !!!

Kenopanishad.

Sri Sankara's Introduction.

ADORATION TO THE BRAHMAN.

OM TAT SAT.

This ninth chapter is begun for the purpose of publishing the Upanishad beginning with *Keneshitam* etc., and, treating of the *Brahman*. Before the beginning of the ninth chapter, all *Karma* has been explained and the different forms of worshipping *Prana*, the source of all activity, have been laid down and all about the *Samans* (songs) preliminary to the rituals have been given. Next the *Gayatra Saman* has been explained and the genealogical list of preceptors and disciples has been given. All this *Karma* and Knowledge (of the deities) properly observed, as enjoined, tend to purify the mind of one who being free from desires, longs for emancipation. In the case

of one who cherishes desires and has no knowledge, *Karma* by itself as laid down by the *Srutis* and the *Smritis* secures for him the southern route and return to *Samsara*. Activity following natural impulses and repugnant to the *Sastras* entails degradation into low births from beasts down to immovables. The *Sruti* says: "Travelling by neither of these two paths, these small creatures are constantly returning, of whom it may be said: 'Be born and die.' This is the third course." Another *Sruti* says "The three kinds of living beings (going by neither of these two paths) reach this miserable state." The desire to know the *Brahman* springs only in the person whose mind is pure, who is free from desires and who, free from deeds done in this birth or in previous ones, becomes disgusted with the external, ephemeral medley of ends and means. This *Brahman* is depicted in the Upanishad beginning with *Keneshitam*, etc., appearing in the form of questions and answers. *Kataka* says "The self-existent has made the senses external in their activity and man therefore looks outward, not at the self within." Some wise man having turned his eyes inward and being desirous of immortality saw the inner self. "Having examined

the worlds reached by *Karma*, let the Brahmin grow disgusted (and learn to think that) nothing which is not made can be reached by *Karma*. In order to know that, let him, *Samidh* (sacrificial sticks) in hand, approach a preceptor, who is well read in the *Vedas* and who is centred in *Brahman*." Thus in the *Atharvanopanishad*. In this way, and not otherwise, a man free from desires becomes qualified to hear, contemplate and acquire knowledge of the inner self. By the knowledge of the inner self, ignorance, which, is the seed of bondage, and the cause of *Karma* performed for the realisation of desires, is entirely removed. The *Srutis* say: "There is no grief or delusion to one who sees this unity." "He who knows the *Atman* overcomes grief." "When He, that is both high and low, is seen, the knot of the heart is cut, all doubts are resolved and all *Karma* is consumed."

If it be urged that even by knowledge coupled with *Karma* this result is attained, we say no; for the *Vajasaneyaka* shows that that combination produces different results. Beginning with "Let me have a wife," the texts go on to say, "by a son should this world be gained, not by any other means;

by *Karma*, the abode of the *manes* (*Pitris*); and by Knowledge, the world of the deities;" thus showing how the three worlds different from the *Atman* are reached. In the same place we find the following reason urged for one becoming a *Sanyasin*: "What shall we, to whom this world is not the *Atman*, do with offspring?" The meaning is this: What shall we do with offspring, *Karma*, and Knowledge combined with *Karma*, which are the means to secure the world of the mortals, the world of the *manes*, and the world of the Gods; and which do not help us in securing the world of the *Atman*? For, to us none of the three worlds, transitory and attainable by these means, is desirable. To us that world alone which is natural, unborn, undecaying, immortal, fearless and neither augmented nor diminished by *Karma*, and eternal, is covetable; and that being eternal cannot be secured by any other means than the removal of ignorance. Therefore, the renunciation of all desires preceded by the knowledge of the *Brahman* who is the inner Self should alone be practised by us. Another reason is that the knowledge of the inner Self is antagonistic to *Karma* and cannot therefore co-exist with it. It is well known that the knowledge of the Self, the one *Atman* of all, which abhors all

perception of difference, cannot possibly co-exist with *Karma* whose basis is the perception of the difference of agent, results, etc. As knowledge relating to the reality, the knowledge of the *Brahman* is independent of human efforts. Therefore, the desire of a person, who is disgusted with visible and invisible fruits achievable by external means, to know the *Brahman* which is connected with the inner Self, is indicated by the *Sruti* beginning with *Keneshitam*, etc. The elucidation of the *Brahman* in the form of a dialogue between the preceptor and the disciple is, considering the subtle nature of the theme, for the easy understanding thereof. It will also be clearly pointed out that this knowledge is not to be attained solely by logical discussion. The *Srutis* say "This state of mind cannot be obtained by logical discussion." "He knows who has studied under a preceptor." "Such knowledge only as is acquired by studying under a preceptor does good." The *Smriti* lays down also "Learn That by prostration." It should be inferred that some one duly approached a preceptor centred in *Brahman* and finding no refuge except in his inner Self and longing for that which is fearless, eternal, calm and unshakable, questioned the preceptor as expressed in '*Keneshitam*, etc.'

ALL-HAIL TO THE BRAHMAN.

Om Tat Sat.

सहनाववतु सह नौ भुनक्तु सह वीर्यं करवावहै ।
तेजस्विनावधितमस्तु माविद्विषावहै ॥

ओं शान्तिः । शान्तिः । शान्तिः ।

May (*Brahman*) protect us both. May (*Brahman*) enjoy us both. May we work together. May the self-luminous *Brahman* be studied by us. May we not hate each other.

Om Peace ! Peace !! Peace !!!

आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकारो-दनिराकरणमस्त्वनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ओं शान्तिः । शान्तिः । शान्तिः ।

May my limbs, speech, *prâna*, eye, ear, strength and all my senses grow vigorous. All (everything) is the *Brahman* of the Upanishads. May I never deny the *Brahman*. May the *Brahman* never spurn me. May there be no denial of the *Brahman*. May there be no spurning by the *Brahman*. Let all the virtues recited

by the Upanishads repose in me delighting in the *Atman*; may they in me repose!

Om Peace! Peace!! Peace!!!

केनेषितं पतति प्रेषितं मनः। केन प्राणः प्रथमः प्रैति युक्तः।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

By whom willed and directed does the mind light on its subjects? By whom commanded does *prâna*, the first, move? By whose will do men speak this speech? What Intelligence directs the eye and the ear? (1).

Com.—'*Kena*,' 'by what agent;' '*Ishitam*,' 'desired or directed.' '*Patati*,' 'goes,' *i.e.*, 'goes towards its objects.' As the root *Ish* cannot be here taken in the sense of 'repeat' or 'go,' it must be understood to be used in the sense of 'wish.' 'The *It* suffix in *Ishitam* is a case of *Vedic* license. The word *Preshitam* is derived from the same root, with *pra* before it, when it means 'direct.' If the word *Preshitam* were alone used without the word *Ishitam*, questions as to the nature of the director and direction might arise, such as, by what sort of a director and by what sort of direction. But the use of the word *Ishitam* sets these two questions at rest, for then the meaning clearly is: "By whose mere wish is it directed, etc." It may be objected, that if this meaning were what was intended

to be conveyed, the use of the word *Preshitam* is rendered superfluous, as the meaning intended is conveyed by *Ishitam* alone. It may be also objected that as the use of more words should convey more meaning, it is only reasonable to interpret the text as meaning 'By what is it directed, by mere will, by act or by word?' Both these objections are unsound. From the mere fact of the question having been asked, it is apparent that the question is asked by one who is disgusted with the ephemeral conglomeration of causes and effects, such as the body, etc., and who seeks to know something other than that—something unchangeable and eternal. Were it otherwise, the question itself, seeing how notorious in the world is the fact that the body directs by means of will, act or word, would be meaningless. If it be objected that even on this view there is nothing gained in the sense, by the use of the word *Preshitam*, we say no. The word *Preshitam* adds to the sense when we think that a questioner really entertains a doubt. To show that the question is prompted by a doubt in the questioner's mind, as to whether, as is notorious, the body—the collection of causes and effects—directs the mind, etc., or whether the mind, etc., is directed by the mere will of anything other than these combinations of

causes and effects and acting independently, the use of both the words *Ishitam* and *Preshitam* is justifiable. If, however, it be urged that the mind itself, as every body knows, independently lights on its own object, and that the question is itself irrelevant, the argument is untenable. If the mind were independent in the pursuit of its objects or in desisting from pursuit, then it is not possible for any one to contemplate evil; but man, conscious of evil results, wills evil, and the mind though dissuaded, attempts deeds of serious evil consequences. Therefore the question *Keneshitam*, etc., is certainly appropriate.

By whom directed does *Prâna* go, *i.e.*, about its own business? *Prathama* is an appropriate adjective of *Prâna*, as the activity of all the sensory organs presupposes it. By whom prompted is the speech which men in the world make use of? And what Intelligence directs the eye and the ear towards their respective objects?

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राण-
श्चक्षुषश्चक्षुः ।
अतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवंति ॥ २ ॥

It is the ear of the ear, mind of the mind, tongue of the tongue, and also life of the life and eye of

the eye. Being disabused of the false notion, the wise, having left this body, become immortal. (2).

Com.—To the worthy (disciple) who had thus questioned him, the preceptor in reply says: "Hear what you ask for—what intelligent Being directs the mind and the other senses towards their respective objects, and how it directs them." Ear is that by which one hears, *i.e.*, the sense whose function is to hear sounds and distinguish them. He, you asked for, is the ear of that.

May it not be objected that while the reply ought to run in the form, 'So-and-so, with such-and-such attributes, directs the ear, etc.,' the reply in the form 'He is the ear of the ear, etc.,' is inappropriate? This is no objection; for he (the director) cannot otherwise be particularized. If the director of the ear, etc., can be known by any activity of his own, independent of the activity of the ear, etc., as a person who directs another to give, then, indeed, would this form of answer become inappropriate. But we do not here understand a director of the ear, etc., having any activity of his own, like a mower. The director is inferred by logical necessity from the activity manifested by the ear and others combined, such as deliberation, volition, determination

enuring for the benefit of something distinct from them all (the ear, etc.). As things combined necessarily exist for the use of some other thing not so combined, we argue that there is a director of the ear, etc., distinct from the ear, etc., and for whose use the whole lot—the ear, etc.,—exists in the same manner as a house exists for somebody's use. Hence the reply 'It is the ear of the ear, etc.,' is certainly appropriate.

Again it is asked what is the meaning of the expression: "It is the ear of the ear, etc." And it is said that one ear does not want another, just as one light needs not another. This objection has no force. The meaning here is this. The ear has been found capable of perceiving objects and this capability of the ear depends upon the intelligence of the *Atman*, bright, eternal, intact, all-pervading. Therefore the expression 'It is the ear of the ear, etc.,' is correct. To the same effect also, the *Srutis* say, "He shines by his own brightness." "By his light is all this Universe illumined." "By that light illumined, does the sun shine, etc.," and so on. The *Bhagavad Gita* says "As the light in the sun illumines the whole world, so does the *Atman* (*Kshetri*) O *Bharata*! illumine all the body (*Kshetrum*)." The *Katha* also says, "He is the eternal

among the non-eternal and the intelligence among the intelligent." The 'ear, etc.,' have been by all confounded with the *Atman* and this false notion is here dispelled. The reply of the precepter: there is something indescribable, cognisable only by the intelligence of the wise, occupying the deepest interior of all, unchangeable, undecaying, immortal, fearless, unborn and 'the ear of the ear, etc.'—the source of all their functional capacity, is appropriate and the meaning also. Similarly it is the mind of the mind. It is evident that the mind, if not illumined by the bright intelligence within, will be incapable of performing its functions of volition, determination, etc. It is, therefore, said that it is the mind of the mind. Both the conditioned intelligence and mind are together contemplated by the word 'mind' in the text. The word *yat* in '*Yadvâchôhavâcham*' means 'because' and should be read along with the words *Srôtra* (ear), *manah* (mind), etc., thus: 'because it is the ear of the ear,' 'because it is the mind of the mind,' etc. The objective case (*vâcham*) in '*Vâchôhavâcham*' should be converted into the nominative case, for we next read '*Prânasyaprânah*.' It may be said that conformably to the expression '*Vâchôhavacham*' the following '*Pranasya-*

pranah' may as well be read as '*Pranasyapranam*.' It cannot be, for conformity to the majority is desirable. So '*vacham*, should be read as '*vak*' in conformity to '*Sah*' and '*Pranah*' in '*Sa u pranasyapranah*,' because it then conforms with two words and conformity to the majority is preferred. Besides, the substance asked about can be best denoted by a noun in the nominative case. The substance asked about by you is the *prana of prana*, *i.e.*, it is that substance which endows *prana*, with the capacity to discharge its functions, *i.e.*, to infuse activity; for there can possibly be no activity where the *Atman* does not preside. "Who could live and breathe if there were not the self-luminous *Brahman*;" and "He leads *Prana* up and *Apana* down" say the *Srutis*. It will also be said in this *Upanishad*, "You know that to be the *Brahman* which infuses activity into *Prana*." It may be said that, in a context speaking of the ear and other senses, the mention of Breath would be more appropriate than that of *Prana*. Truly so; but in the use of the word *Prana*, breath is meant to be included.

The *Sruti* thinks thus :—the gist of this portion is that that is *Brahman* for whose use the aggregation of the senses exerts its combined activity. Similarly it is

the eye of the eye, &c. The capacity of the eye to perceive form is found only where the intelligence of the *Atman* directs it. Therefore it is the eye of the eye. After this expression in the text, the expression 'having understood the *Brahman* as above defined, *i.e.*, as the ear of the ear, &c.,' must be supplied by the reader, as the questioner should be supposed to be anxious to know what he asked about. Another reason why the expression should be supplied is the enunciation of the result 'they become immortal;' for it is only by wisdom that immortality is attained and it is only by knowledge one can attain emancipation. *Having given up all the sensory organs*; (It is by confounding the ear and other sensory organs with the *Atman* that man is born subject to these conditions, dies and thus rotates) means 'having learnt that the *Atman* is the *Brahman* defined as the ear of the ear, &c.' *Atimuchya* means 'having given up the false notion that the ear, &c., is the *Atman*; for, without the aid of the highest intelligence, it is impossible for one to give up the notion that the ear, &c., is the *Atman*. '*Pretya*' means 'having turned away, '*Asmallokat*' means 'from this world, where the talk is always of 'my son,' 'my wife,' 'my kith and kin.' The drift is 'having renounced all desires.' 'Become

immortal' means 'enjoy immunity from death.' The *Srutis* also say "Not by deeds, not by offspring, not by wealth, but by renunciation did some attain immortality"; "The senses were made to perceive only external objects;" "Having turned his senses inwards for desire of immortality"; "When all desires are driven forth, here they attain the *Brahman*," &c. Or, seeing that the word *Atimuchya* necessarily implies 'renunciation of all desires,' the expression '*Asmallokat pretya*" may be interpreted as 'having left this mortal body.'

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो न विजानीमो
यथैतदनुशिष्यादन्यदेव तद्विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥ ३ ॥

The eye does not go there, nor speech, nor mind. We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it so stated by preceptors who taught us that. (3).

Com.—For the reason that the *Brahman* is the ear of the ear, *i.e.*, the *Atman* of all, the eye cannot go to the *Brhman*; for it is not possible to go to one's own self. Similarly speech does not go there. When a word spoken by the mouth enlightens the object denoted by it, then the word is said to go to that object. But the

Atman of that word and of the organ that utters it is the *Brahman*. So the word does not go there. Just as fire that burns and enlightens things does not either enlighten or burn itself, so the mind, which wills and determines in respect of external objects, cannot will or determine in respect of its self, because its *Atman* is also the *Brahman*. A thing is cognised by the senses and the mind. We do not, therefore, know the *Brahman*, because it cannot be an object of perception to these ; and we do not, therefore, know what the *Brahman* is like, so as to allow us to enlighten the disciple about the *Brahman*. Whatever can be perceived by the senses, it is possible to explain to others by epithets denoting its class, its attributes and modes of activity ; but the *Brahman* has no attributes of class, etc. It, therefore, follows that it is not possible to make the disciple believe in the *Brahman* by instruction. The portion of the text beginning with '*Navidmah*' (we do not know) shows the necessity of putting forth great exertion in the matter of giving instruction and understanding it, in respect of the *Brahman*. Considering that the previous portion of the text leads to the conclusion that it is impossible by any means to instruct one about the *Atman*, the following exceptional mode is pointed

out. Indeed it is true that one cannot be persuaded to believe in the *Brahman* by the evidence of the senses and other modes of proof; but it is possible to make him believe by the aid of *Agamas* (Scriptures). Therefore the preceptor recites *Agamas* for the purpose of teaching about the *Brahman* and says: 'It is something distinct from the known and something beyond the unknown, etc.' '*Anyat*,' 'something distinct'; '*Tat*,' 'the present theme;' *i.e.*, that which has been defined to be the ear of the ear, etc., and beyond their (ear, eye, etc.,) reach. That is certainly distinct from the known. 'The known,' means 'whatever is the object of special knowledge;' and as all such objects can be known somewhere, to some extent and by some one and so forth, the whole (manifested universe) is meant by the term 'the known;' the drift is, that the *Brahman* is distinct from this. But lest the *Brahman* should be confounded with the unknown, the text says: 'It is beyond the Unknown.' '*Aviditat*' means 'something opposed to the known;' hence, unmanifested illusion (*avidya*) the seed of all manifestation. '*Adhi*' literally means 'above' but is here used in the derivative sense of 'something different from;' for, it is well known that one thing placed above another is something distinct from that other.

Whatever is known is little, mortal and full of misery and, therefore, fit to be abandoned. Therefore when it is said that *Brahman* is distinct from the Known, it is clear that it is not to be abandoned. Similarly, when the *Brahman* is said to be distinct from the Unknown it is in effect said that the *Brahman* is not fit to be taken. It is to produce an effect that one seeks for a cause. Therefore there can be nothing distinct from the knower, which the knower could seek for, with any benefit. Thus, by saying that the *Brahman* is distinct from both the Known and the Unknown and thus disproving its fitness to be abandoned or to be taken, the desire of the disciple to know anything distinct from Self (*Atman*) is checked. For, it is clear that none other than one's *Atman* can be distinct from both the Known and the Unknown ; the purport of the text is that the *Atman* is *Brahman*. The *Srutis* also say : "This *Atman* is *Brahman* ;" "this *Atman* who is untouched by sin." "This is the known and the unknown *Brahman* ;" "This *Atman* is within all ;" etc. The preceptor next says how this meaning of the text, that the *Atman* of all, marked by no distinguishing attributes, bright and intelligent, is the *Brahman*, has been traditionally handed down from preceptor to disciple.

And *Brahman* can be known only by instruction from preceptors and not by logical disquisitions, nor by expositions, intelligence, great learning, penance or sacrifices, etc. We have heard this saying of the preceptors who clearly taught us the *Brahman*.

यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ४ ॥

What speech does not enlighten, but what enlightens speech, know that alone to be the *Brahman*, not this which (people) here worship. (4).

Com.—When by the text "It is something distinct from both the known and the unknown," the preceptor conveyed that the *Atman* is *Brahman*, the disciple doubted how the *Atman* could be *Brahman*. The *Atman*, as is well known, being entitled to perform *Karma* and worship (of the gods) and being subject to births and re-births seeks to attain *Brahma* or other *Devas*, or heaven, by means of *Karma* or worship. Therefore, somebody other than the *Atman*, such as *Vishnu*, *Isvara*, *Indra* or *Prana*, entitled to be worshipped, may well be *Brahman*; but the *Atman*, can never be; for it is contrary to popular belief. Just as logicians contend that the *Atman* is distinct from *Isvara*, so the votaries of *Karma* worship *Devas*, other than the *Atman*,

saying: 'Propitiate this *Deva* by sacrifice' and 'Propitiate that *Deva* by sacrifice.' Therefore it is only reasonable that what is known and entitled to worship is *Brahman* and that the worshipper is other than that. The preceptor inferred this doubt running in the disciple's mind either from his looks or from his words and said: 'Do not doubt thus.' *Yat* means 'that which is intelligence itself.' *Vak* is the organ presided over by *Agni* (Fire) occupying eight localities in the body, such as the root of the tongue, &c. The letters are intended to express the meaning to be conveyed and are subject to laws as to their number and order. The word which is produced by them is called *Vak* (speech.) The *Sruti* says "The letter *a* is all speech, which being produced by the use of letters, divided into *sparsa*, *antastha* and *ushma* becomes diverse and assumes many forms." The *Rik*, *Yajur*, *Sama* and truth and falsehood are its modifications. By such speech, enclosed in words and conditioned by the organ of speech, *Brahman* is not illumined or explained. 'Yena,' 'by the *Brahman*.' *Brahman* by its brightness illumines speech, and its organ. It has been said here that, That (*Brahman*) is the speech of speech. The *Vajasaneyaka* says '*Brahman* is within the speech and directs it.'

Having said 'Speech in man is the same as that in the letters and that some *Brahmin* knows it,' the Upanishad, in answer to a question anticipated, says "That is speech, by which one speaks in dreams." The speaker's power of speech is eternal, and is by nature of the same essence as Intelligence. The power of speech of the speaker knows no decay. So says the *Sruti*. Know this *Atman* to be the *Brahman*, unsurpassable, known as *Bhuma*. *Brahman*, because it is big, all-pervading; know this through its conditions of speech, etc. The following expressions 'speech of speech,' 'eye of the eye,' 'ear of the ear,' 'mind of the mind,' 'doer,' 'enjoyer,' 'knower,' 'controller,' 'governor,' '*Brahman* is knowledge and bliss,' etc., are used in popular language of the unspeakable *Brahman*, devoid of attributes, highest of all, unchangeable. Disregarding these, know the *Atman* itself to be the unconditioned *Brahman*. This is the meaning. *Brahman* is not what people here worship, such as *Isvara*, which is not the *Atman*, and which is conditioned and referred to as 'this.' Though it had been said 'know That to be *Brahman*,' still it is again said: "and not this, etc.," thus repeating the idea that what is not *Atman* is not *Brahman*. This is either to lay down a *Niyama* (a rule restricting the choice to a

stated alternative when several others are (possible) or for *Parisankhyana* (exclusion).

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

What one cannot think with the mind, but by which they say the mind is made to think, know That alone to be the *Brahman*, not this which (people) here worship. (5)

Com.—'*Manah*,' 'mind.' By the word '*Manah*' here, both mind and intelligence are meant. '*Manah*' means 'that by which one thinks.' The mind is equally connected with all the sensory organs, because its sphere includes all external objects. The *Sruti* says: 'Desire, volition, deliberation, faith, negligence, boldness, timidity, shame, intelligence, fear, all these are mind.' The modes of activity of the mind are desire, etc. By that mind, none wills or determines that intelligence which enlightens the mind, because as enlightener of the mind, that is the mind's controller, the *Atman* being in the interior of everything, the mind cannot go there. The capacity of the mind to think exists, because it is enlightened by the intelligence shining within, and it is by that, that the mind is capable of activity. Those who

know the *Brahman* say that the mind is pervaded by the *Brahman*. Therefore know that to be the *Brahman* which is the *Atman*, the interior intelligence of the mind. '*Nedam*, etc.,' has already been explained in the commentary on the last verse.

यच्चक्षुषा न पश्यति येन चक्षूꣳषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

What cannot be seen by the eye, but by which the eyes are able to see, That alone know thou to be the *Brahman*; not this which (people) here worship. (6)

Com.—'See' means 'perceive as an object.' By the light of the *Atman*, connected with the activities of the mind, man perceives the activity of the eye, varying with the activity of the mind.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदꣳ श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

What cannot be heard with the ear, but by which the ears are able to hear, That alone know thou to be the *Brahman*; not this which (people) here worship.(7)

Com.—'What cannot be heard with the ear' means 'which the world does not perceive as an object with the organ of hearing, presided over by *Digdevata*, produced in *Akas* and connected with the activity of the mind.'

'By which the ears are able to hear,' it is well known that it is perceived as an object by the intelligence of the *Atman*. The rest has been already explained.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

What none breathes with the breath, but by which breath is in-breathed, That alone know thou to be the *Brahman*; not this which (people) here worship. (8)

Com.—'What none breathes with the breath' means 'what none perceives, like odour, with the earthly breath filling the nostrils and connected with the activity of the mind and life.' 'But by which, etc.,' means 'by the enlightening intelligence of the *Atman*, breath is made to move towards its objects.' All the rest '*tadeva*, etc,' has already been explained.

Here ends the first part.

Kenopanishad.

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SECOND PART.

---o---

यदि मन्यसे सुवेदेति दहरमेवापि नूनम् ।
त्वं वेत्थ ब्रह्मणो रूपं यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव
ते मन्ये विदितम् ॥ ९ ॥

If thou thinkest 'I know well' it is certainly but little—the form of the *Brahman* thou hast known, as also the form in the *Devas.* Therefore I think that what thou thinkest known is still to be ascertained.(9)

Com.—The preceptor, fearing that, the disciple persuaded to believe that he is the *Atman,i.e.*, the *Brahman* not fit to be abandoned or acquired, might think 'I certainly am the *Brahman*, I know myself well,' says for the purpose of dispelling that notion of the disciple *Yadi*, etc. Then, is not an accurate conviction 'I know (*Brahman*) well' desirable ? Certainly it is desirable. But an accurate conviction is not of the form 'I know (*Brahman*) well.' If what should be known becomes an object of sense-perception then it is possible to know

it well, just as an inflammable substance can be consumed by the consuming fire. But the essence of fire cannot itself be so consumed. The well-ascertained drift of all *Vedanta* is that the Self (*Atman*) of every knower is the *Brahman*. The same has been here explained in the form of question and answer by the text 'It is the ear of the ear, etc.' The same has been still more clearly determined by the text: "What is not enlightened by speech, etc." The traditional theory of those who know the *Brahman* has also been declared by the text: "It is something different from both the known and the unknown." This Upanishad will also conclude by saying "It is unknown to those who know, and known to those who do not know." It is, therefore, certainly proper that the notion of the disciple, 'I know *Brahman* well' should be dispelled. It is evident that the knower cannot be known by the knower, just as fire cannot be consumed by fire. There is no knower other than the *Brahman*, to whom the *Brahman* can be a knowable, distinct from himself. By the *Sruti*: "There is no knower other than that," the existence of another knower is denied. The belief, therefore, 'I know *Brahman* well' is an illusion. Therefore well did the preceptor say '*Yadi*, etc.' '*Yadi*' means

'if perchance.' '*Suveda*' means 'I know *Brahman* well.' Because some one whose sins have been purged and who is really intelligent may properly understand what is taught and others not, the preceptor begins with a doubt '*Yadi*, etc.' Such cases have also been found to occur. When he was informed 'This *purusha* who is seen in the eye, this is the *Atman*; this is the immortal, fearless self,' *Virochana*, the son of *Prajapati* and the lord of the *Asuras*, though intelligent, misinterpreted this instruction, on account of his natural defects and understood that the body was the *Atman*. Similarly, *Indra*, the lord of the *Devas*, not being able to comprehend the *Brahman*, at the first, second and third instructions, did, at the fourth, his natural faults having been removed, comprehend the very *Brahman* that he was first taught. It has been found in the world also, that, of disciples receiving instruction from the same preceptor, some understand him properly, some misinterpret his teaching, some interpret it into the exact contrary of the teacher's view and some do not understand it at all. What more need we say of the knowledge of the *Atman* which is beyond the reach of the senses. On this point, all logicians, with their theories of *Sat* and *Asat*, are in conflict. The doubt, therefore,

expressed in '*Yadi manyase*,' etc., with which the preceptor begins his discourse is certainly appropriate, considering that the disciples, in spite of the instruction that the *Brahman* is unknowable, might have misunderstood him. '*Dahara*' means 'little'; '*Vêttha*' Means 'knowest'; *i.e.*, thou knowest surely little of *Brahman's* form. Has *Brahman* then many forms, great and little, that it is said '*daharam*, etc.'? Quite so; many, indeed, are the forms of *Brahman* produced by conditions of name and form, but none in reality. By nature, as the *Sruti* says, it is without sound, touch, form, destruction; likewise, tasteless, odourless, and eternal. Thus with sound, etc., form is denied. But it may be said that, as that by which a thing is defined, is its *rupa* or form, the peculiar attribute of *Brahman* by which it is defined, may be said to be its form. We thus answer: Intelligence cannot be the quality of the earth, etc., either of one or all of them together, or under any modifications. Similarly, it cannot be the quality of the sensory organs, like the ear, etc., or of the mind. '*Brahmano rûpam*,' *Brahman* is defined by its intelligence. Hence it is said: "*Brahman* is knowledge and bliss;' '*Brahman* is dense with knowledge'; '*Brahman* is existence, knowledge and infinity'; thus

the form of *Brahman* has been defined. Truly so; but even there, the *Brahman* is defined by the words 'knowledge, etc.,' only with reference to the limitations of mind, body and senses, because of its apparent adaptations to the exapansion, contraction, extinction, etc., of the body, etc., and not on account of its own essence. According to its essence it will be concluded in the subsequent portion of this Upanishad that it is unknown to those who know, and known to those who do not know. The expression '*Yadasya brahmano rupam*' should be read along with what precedes it. Not only dost thou know little of the form of *Brahman*, when thou knowest it, as conditioned in man, but also when thou knowest it as conditioned in the *Devas*; so I think. Even the form of *Brahman* as it exists in the *Devas* is little, because it is limited by condition. The gist is that the *Brahman* limited by no conditions or attributes, passive, infinite, one without a second, known as *Bhúma*, eternal, cannot be known well. This being so, I think that you have yet to know *Brahman* by enquiry.' '*Atha nu*,' 'therefore.' '*Mimamsyam*,' 'worthy of enquiry.' Thus addressed by the preceptor, the disciple sat in solitude all composed, discussed within himself the meaning of the *Agama* as pointed out by his Guru

(preceptor), arrived at a conclusion by his reasoning, realised it in himself, approached the preceptor and exclaimed "I think I now know *Brahman*."

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ २० ॥

I do not think I know well; I know too; not that I do not know. He of us who knows that, knows that as also what is meant by 'I know too; not that I do not know.' (10)

Com.—On being asked how, the disciple says: "Listen. I do not think I know *Brahman* well." "Then is the *Brahman* not known by thee?" Thus questioned, the disciple says "Not that I do not know, I know too;" the word *too* in 'I know too' means 'I do not know too.' Is it not contradictory: 'I think I know not *Brahman* well etc.?' If thou dost not think thou knowest well, how then dost thou think thou knowest also? If again thou thinkest thou certainly knowest, then how dost thou think thou knowest not well? To say that a thing is not known well by the man who knows it is a contradiction, the cases of doubt and false knowledge being left out of consideration. Nor is it possible to lay down a restrictive rule that the knowledge of

Brahman should be doubtful or false. It is well known that under any circumstances, doubtful or false knowledge works great evil. Though thus attempted to be shaken in his conviction by the preceptor the disciple was not shaken. From the tradition which his master had explained to him, *i.e.*, that the Self is something other than both the known and the unknown, from the reasonableness of the doctrine and from the strength of his own experience, the disciple loudly exclaimed, showing the firmness of his knowledge of the *Brahman*. How he exclaimed is thus stated. 'He of us,' *i.e.*, my co-disciple, who correctly understands what I have said, knows That (*Brahman*). The words he referred to are 'not that I do not know. I know too.' What was defined by the expression 'that is something other than both the known and the unknown', the disciple discussed and decided from inference aud from experience; and in order to see whether the preceptor's views agreed with his own and to counteract any false conclusion, which dull persons may have arrived at, he expressed the same in different words: 'not that I do not know; I know too.' The confident exclamation of the disciple 'He of us, etc.,' is accordingly appropriate.

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानतां ॥ ११ ॥

It is Known to him to whom it is Unknown; he knows it not to whom it is known. (It is) Unknown to those who know, and Known to those who do not know. (11)

Com.—Turning from the concurring views of the preceptor and the disciple, the *Sruti* speaking for itself conveys in this text the view about which there is no disagreement. The purport is that to the knower of the *Brahman* whose firm conviction is that the *Brahman* is unknowable, the *Brahman* is well known. But he, whose conviction is that the *Brahman* is known by him, certainly knows not the *Brahman*. The latter half of the text only states those two distinct conclusions of the wise and ignorant man more emphatically. To those who know well, the *Brahman* is certainly (a thing) unknown; but to those who do not see well, *i.e.*, who confound the *Atman* with the sensory organs, the mind and the conditioned intelligence [*Buddhi*], *Brahman* is certainly not known, but not to those who are extremely ignorant; for, in the case of these, the thought '*Brahman* is known by

us' never arises. In the case of those who find the *Atman* in the conditioned organs of sense, mind and intelligence, the false notion 'I know *Brahman*' is quite possible, because they cannot discriminate between *Brahman* and these conditions and because the conditions of intelligence, etc., are known to them. It is to show that such knowledge of the *Brahman* is fallacious that the latter half of the text is introduced. Or, the latter half '*Avijnatam*, etc.,' may be construed as furnishing a reason for the view propounded in the former.

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतं ॥ १२ ॥

(The *Brahman*) is known well, when it is known as the witness of every state of consciousness; for (by such knowledge) one attains immortality. By his Self he attains strength and by knowledge, immortality. (12)

Com.—It has been settled that it is unknown to those who know. If *Brahman* be not known at all, it will then come to this, that there is no difference between the worldly-minded and those who know the *Brahman*. To say that It is unknown to those who know is also a contradiction. How then could that

Brahman be well-known? This is explained in this text, '*Pratibôdhaviditam*' means 'known in respect of every state of consciousness.' By the word '*bôdha*' is meant 'mental perception.' That by which all states of consciousness are perceived like objects is the *Atman*. He knows and sees all states of consciousness, being by nature nothing but intelligence and is indicated by these states of consciousness, as blended with every one of them. There is no other way by which the inner *Atman* could be known. Therefore when the *Brahman* is known as the witness of all states of consciousness, then it is known well. Being the witness of all states of consciousness, it will be clear that it is intelligence in its essence, subject to neither birth nor death, eternal, pure, unconditioned, and one in all things, because there is no difference in its essence, just as in the essence of the *Akas*, in a vessel or mountain cave, etc. The drift of the passage from the *Agamas* [traditions] is that the *Brahman* is other than both the known and the unknown. It is this pure *Atman* that will be describe l at the close of the *Upanishad*. Another *Sruti* says "He is the seer of the eye, the hearer of the ear, the thinker of thought, and the knower of knowledge." But some explain the expression

'*Pratibôdhaviditam*' in the text as meaning 'known by its defining attribute of knowledge,' on the view that *Brahman* is the author of the act of knowing and that *Brahman* as such author is known by its activity in knowing,' just as the wind is known as that which shakes the branches of the trees. In this view the *Atman* is an unintelligent substance having the power to know and not intelligence itself. Consciousness is produced and is destroyed. When consciousness is produced, then the *Atman* is associated with it; but when it is destroyed, the *Atman*, dissociated from consciousness, becomes a mere unintelligent substance. Such being the case, it is not possible to get over the objection that the *Atman* is rendered changeable in its nature, composed of parts, transient, impure, etc. Again according to the followers of *Kanada* consciousness is said to be produced by the combination of the *Atman* and the mind and to adhere to the *Atman*. Therefore, the *Atman* possesses the attribute of knowledge but is not subject to modifications. It simply becomes a substance just like a pot made red. Even on this theory the *Brahman* is reduced to an unintelligent substance and therefore, the *Srutis* '*Brahman* is knowledge and bliss, etc.,' would be set at naught. Moreover

the *Atman* having no parts and being omnipresent and, therefore, ever connected (with the mind), the impossibility of laying down a law regulating the origin of recollection is an insurmountable objection.

Again that the *Atman* can be connected with any thing is itself repugnant to the *Srutis*, *Smritis* and *logic*. 'The *Atman* is not connected with anything else; 'The *Atman* unconnected with anything supports everything; so say both the *Sruti* and the *Smriti*. According to logic, too, a thing having attributes may be connected with another having attributes and not with one dissimilar in class. To say, therefore, that a thing having no attribute, undifferentiated and having nothing in common with anything else, combines with another unequal in class is illogical. Therefore, the meaning that the *Atman* is, by nature, knowledge and light, eternal and undecaying, can be arrived at, only if the *Atman* be the witness of all states of consciousness, and not otherwise. Hence the meaning of the expression '*Pratibôdhaviditam matam*' is just what we explained it to be. Some, however, explain that the drift of this portion of the text is that the *Atman* is knowable by itself. There the *Atman* is thought of as conditioned and people talk of knowing the *Atman* by

the *Atman*, distinguishing as it were, the unconditioned *Atman* from the *Atman* conditioned by intelligence, etc. Thus it has been said "He sees the *Atman* by the *Atman*" and "O Best of men! know the *Atman* by the *Atman*, thyself." It is clear that the unconditioned *Atman*, being one, is not capable of being known either by itself or by others. Being itself the knowing principle, it cannot stand in need of another knowing principle; just as one light cannot possibly require another light. So here. On the theory of the followers of Buddha that the *Atman* is known by itself, knowledge becomes momentary and no *Atman* as its knower is possible. It is well known that the knowledge of the knower knows no destruction, being indestructible. Again the *Srutis*: 'Him who is eternal, omnipresent and all-pervading,' 'This is He, great, unborn, *Atman*, undecaying, deathless, immortal and fearless,' etc., would be set at naught. Some, however, construe the word '*Pratibôdha*' to mean 'causeless perception' as that of one who sleeps. Others yet say that the word '*Pratibôdha*' means 'knowledge of the moment.' (We answer) whether it has or has not a cause, whether it occurs once or is often repeated, it is still *Pratibôdha* itself or

knowledge itself. The drift is that the *Brahman* known as the witness of all states of consciousness is well-known, because by such knowledge, one attains immortality, *i.e.*, being centred in one's self, *i.e.*, emancipation. The knowledge that the *Atman* is the witness of all states of consciousness is the reason for immortality. Immortality cannot possibly be the fact of the *Atman* becoming something other than itself. The immortality of the *Atman*, consisting in being *Atman*, is causeless; thus the mortality of the *Atman* consists in the mistaken belief of no '*Atman*' induced by ignorance. How again, it may be asked, does one attain immortality by the knowledge of the *Atman* as already explained? It is, therefore, said as follows: '*Atmana*' means 'by one's own nature;' '*Vindate*' means 'attains;' '*Viryam*' means 'strength or capacity.' The strength gained by wealth, retinue, *mantras*, medicinal herbs, devotion and *yoga* cannot overcome mortality, because that is produced by things themselves mortal. The strength gained by the knowledge of the *Atman* can be acquired by the *Atman* alone and not by any other means. Because the strength produced by the knowledge of the *Atman* does not require any other aid, that strength alone can overcome death. And

because one acquires by his *Atman* alone the strength produced by the knowledge of the *Atman*, therefore he attains immortality by the knowledge of the *Atman*. The *Atharvana Upanishad* says "This *Atman* cannot be attained by one devoid of strength."

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ १३ ॥

If one knows (That) here, then there is truth. If one knows not (That) here, there will be great loss. The wise, seeing the one *Atman* in all created things, having turned away from this world, become immortal. (13)

Com:—It is, indeed, hard to suffer birth, old age, death, sickness, etc., owing to ignorance, being one of the crowd of living beings, such as *Devas*, men, beasts, (*pretas*), etc., full of the miseries of *Samsara*. Therefore if a man, even in this world being authorised and competent, knows the *Atman* as defined, in the manner already explained, then there is truth; *i.e.*, there is in this birth as a mortal, immortality, usefulness, real existence. But if one living here and authorised does not know the *Brahman*, then there is long and great misery for him, *i. e.*, rotation in *Samsara*—one continuous stream of births and deaths. Therefore

the Brahmins who know the advantages and the disadvantages as above pointed out, perceive in all things in the universe, immoveable and moveable, the one essence of the *Atman, i.e.*, the *Brahman*, turn away with disgust from this world, the creature of ignorance consisting in the false notion of 'I' and 'mine' and having realised the principle of unity, the oneness of the *Atman* in all, become immortal, *i.e.*, become *Brahman* itself; for, the *Sruti* says "He who knows that highest *Brahman* becomes *Brahman* itself."

Here ends the Second Part.

Kenopanishad.

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THIRD PART.

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त ।
तऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ १४ ॥

The *Brahman* won a victory for the *Devas* and in that victory of the *Brahman* the *Devas* attained glory. They thought 'the victory is ours and this glory is ours alone.' (14)

Com.—From the passage that 'It is not known to those who know,' some fools may argue that whatever is, can be known by proofs, and whatever is not cannot be so known and is, therefore, non-existent, as the horns of a hare, and *Brahman*, being unknown, does not exist. In order that they may not fall into that error this parable is introduced; for, the subsequent passages clearly show the folly of thinking that that *Brahman* who is controller of all in every way, *Deva*, even superior to all *Devas*, Lord over lords, not easily known, the

cause of the victory of the *Devas* and of the defeat of the *Asuras* does not exist. Or (it is related) for eulogising the knowledge of *Brahman*. How? By showing that it was, indeed, by the knowledge of the *Brahman* that Fire, etc., attained pre-eminence among the *Devas*; and *Indra* specially more than the rest. Or, it shows how difficult it is to know *Brahman*, because even Fire, etc, with all their great powers, and even *Indra*, lord of the *Devas* knew the *Brahman* only with considerable difficulty. It may be that the whole *Upanishad* to follow is intended to lay down an injunction (to know the *Brahman*) or the story may have been intended to show the fallacious nature of the notion of doer, etc., found in all living beings, by contrasting it with the knowledge of the *Brahman*—fallacious like the notion of the *Devas* that the victory was theirs. The *Brahman* already defined won a victory for the benefit of the *Devas*; *i.e.*, the *Brahman* in a battle between the *Devas* and the *Asuras* defeated the *Asuras*, the enemies of the world and the violaters of the limitations imposed by the Lord and gave the benefit of the victory to the *Devas* for the preservation of the world. In this victory of *Brahman* the *Devas*, Fire, etc., attained glory, and not knowing that the victory

and glory belonged to the *Paramatman*, seated in their own *Atman*, the witness of all perceptions, Lord of the universe, omniscient, the dispenser of the fruits of all *Karma*, omnipotent, and desirous of securing the safety of the world, looked upon the victory and the glory, as achieved by themselves—the *Atman* enclosed within the limitations of their own forms, Fire. etc. ; that the glory—their being Fire, Air, *Indra* and the like, resulting from the victory—was theirs and that neither the victory nor the glory belonged to the Lord, over all the *Atman* within them. So they cherished this false notion.

तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्षमिति ॥ १५ ॥

He knew this notion of theirs and appeared before them. What that Great Spirit was they did not know.(15)

Com.—The *Brahman* evidently knew this false notion of theirs. *Brahman* being omniscient and director of the senses of all living beings knew of the false idea of the *Devas* and in order that the *Devas* might not be disgraced like the *Asuras* by this false notion, out of pity for them and intending to bless them by dispelling their false notion, appeared before them for

their benefit in a form assumed at will, in virtue of its power—a form unprecedentedly glorious and astonishing and capable of being perceived by the senses. The *Devas* did not at all know the *Brahman* that appeared before them. Who is this *Yaksham*, *i.e.*, this venerable Great Spirit.

तेऽग्निमब्रुवन जातवेद एतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ १६ ॥ तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मी त्यब्रवीज्जातवेदा वा अहमस्मीति ॥१७॥ तस्मिं स्त्वयि किं वीर्यमित्यपीद सर्वं दहेयं यदिदं पृथिव्यामिति ॥१८॥ तस्मै तृणं निदधावेतद्दहेति तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ १९ ॥

They addressed the Fire thus "O *Jataveda* ! Find out what this Great Spirit is." He said "yes." (16)

He ran to That. That said to him "who art thou ?" He replied "I am *Agni* or I am *Jataveda*." (17)

That said "what power, in thee so named, is lodged.' He replied "I can burn even all this, on the earth." (18)

That placed a straw before him and said: 'Burn this.' He approached it with all haste but was not able to burn it. He immediately returned from thence to the *Devas* and said "I was not able to learn what this Great Spirit is." (19)

Com.—The *Devas* not knowing what that Spirit was, being afraid of it, and desirous to know what it was, thus addressed *Agni* who went before them and who was little less than omniscient. " O *Jataveda*, learn well what this Great Spirit now in our view is. You are the brightest of us all." "Be it so" said *Agni* and ran towards the Spirit. Seeing him approach near, with a desire to ask questions of it, but overawed into silence in its presence, the Spirit asked him : " who art thou ?" Thus questioned by *Brahman*, *Agni* replied: "I am *Agni* well known also as Jataveda" ; as if in self-complaisance at being so well known by two names, *Brahman* said to *Agni* who had thus replied : " what power is in thee who ownest such well-known and significant names. ? " He replied : " I could reduce to ashes all this universe and all immoveables, etc., on this earth." The word 'earth' is illustratively used ; for, even what is in the air is burnt by *Agni* [Fire]. The *Brahman* placed a straw before *Agni* who was so vain-glorious, and said : " Burn but this straw in my presence. If thou art not able to burn this, give up thy vanity as the consumer of all." Thus addressed, *Agni* approached the straw with all the speed of overweening confidence but was not able to burn it. So he,

Jataveda, being unable to burn it, covered with shame and baffled in his resolution, returned in silence from the presence of the Spirit and told the *Devas* : " I was not able to learn more, concerning this Spirit. "

अथ वायुमब्रुवन् वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥२०॥ तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥२१॥ तस्मिꣳस्त्वयि किं वीर्यमित्यपीदꣳसर्वमाददीयं यदिदं पृथिव्यामिति ॥२२॥ तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकाऽऽदातुं स तत एव निववृत्ते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ २३ ॥

The *Devas* then said to *Vayu* : " Learn O *Vayu* ! what this Great Spirit is " He said : " yes." (20)

He ran to That. That said : " who art thou " ? He replied : " I am *Vayu* or *Matarisva.* " (21)

That said " what power is in thee ; so well known ? " He replied : " I can blow away all the universe and all that is on the earth." (22)

That placed a straw before him and said " Blow it away. " He approached it with all speed but was not able to blow it. He returned immediately from there and told the *Devas* " I was not able to learn who this Great Spirit is. " (23)

Com.—They next addressed *Vayu* thus : ' know this, etc.' The rest bears the same meaning as in the last passage. *Vayu* [*Air*] is so named from the root which means ' to go ' or ' to smell.' *Vayu* is also called '*Matarisva*' because it travels [*svayati*] in space [*matari*]. '*Adadiyam*' means ' can take.' The rest is explained as in the previous passage.

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥२४॥ स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमा ँहैमवतीं ता ँहोवाच किमेतद्यक्षमिति ॥ २५ ॥

Then they said to *Indra* : " O Maghavan ! learn what this Great Spirit is." He said " yes " and ran to That. That vanished from his view. (24)

He beheld in that very spot a woman, *Uma*, very beautiful and of golden hue, daughter of *Himavat*. He said to her " What is this Great Spirit ?" (25)

Com.—*Atha*, etc., has already been explained. *Indra*, lord of the *Devas*, *Maghavan*, (being the most powerful of them) said yes, and ran to That. But That vanished from his sight, when he was near the *Brahman* and did not even talk to him, because it wished to crush altogether his pride at being *Indra*. In the very spot where the Spirit showed itself and from which

it vanished and near the place where *Indra* was at the moment the *Brahman* vanished, *Indra* stood discussing within himself what that Spirit was, and did not return like *Agni* and *Vayu*. Seeing his attachment to that Spirit, knowledge in the form of a woman and of *Uma* appeared before him. *Indra* beheld knowledge, fairest of the fair,—this epithet is very appropriate in the particular context—as if adorned in gold. '*Himavatim*' may mean 'the daughter of *Himalaya*,' and being ever associated with the Lord (*Siva*) the omniscient, and having approached her, asked: "Who is this Spirit that showed itself and vanished?"

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Here ends the Third Part.

Kenopanishad.

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FOURTH PART.

सा ब्रह्मेति होवाच ब्रह्मणोवा एतद्विजये महीयध्वमिति ततो हैव विदाञ्चकार ब्रह्मेति ॥ २६ ॥

She said " It is *Brahman* indeed. Attain glory in the victory of *Brahman.*" From her words only, he learned that it was *Brahman.* (26)

Com.—The particle '*Ha*' means 'verily.' Glory in the victory of the omnipotent Lord (for the *Asuras* were defeated only by *Brahman*). *Etat* modifies the predicate. Your notion that the victory and the glory are yours is false. From her words alone *Indra* learned that it was *Brahman.* The force of 'only' is that *Indra* did not know of himself.

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते
ह्येनन्नेदिष्ठं पस्पृशुस्ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ २७ ॥

These *Devas Agni, Vayu* and *Indra* therefore much excel others, because they touched the *Brahman* nearest. They it was who first knew the Spirit to be *Brahman.* (27)

Com.—Because these *Devas*, *Agni*, *Vayu* and *Indra* approached the *Brahman* nearest by conversing with and seeing That, they surpass the others considerably in the matter of power, quality and affluence. The particle '*Iva*' either has no meaning or has the force of 'certainly.' Because these *Devas*, *Agni*, *Vayu* and *Indra* approached nearest the most desirable *Brahman*, by such means as the conversation aforesaid, and because they were the first who knew the *Brahman*, they are foremost.

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनन्नेदिष्ठं पस्पर्श स ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ २८ ॥

Therefore also does *Indra* considerably excel other *Devas* because he approached *Brahman* nearest and because he first knew the Spirit to be *Brahman*. (28)

Com.—Because even *Agni* and *Vayu* knew *Brahman* from the words of *Indra* and because *Indra* first heard of the *Brahman* from the words of *Uma*, therefore does *Indra* so excel the other *Devas*. He approached *Brahman* nearest because he was first who knew the *Brahman*.

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा ३ इतीन्न्यमीमिषदा ३ इत्यधिदैवतम् ॥ २९ ॥

Thus is That inculcated by illustration—that it flashed like lightning—that it appeared and vanished as the eye winketh. This is the illustration of the *Brahman* used in respect to the *Devas*. (29)

Com.—Of the *Brahman* the subject discussed, this is the *Adesa*. *Adesa* is instruction by means of illustrations. The illustration by which the *Brahman*, the like of which does not exist, is explained is said to be its *Adesa*. What is It? That which is well-known in the world as the flash of lightning. To add '*kritavat*' is inconsistent. Therefore we understand it to mean 'the flash of lightning'. The particle '*A*' means 'like.' The meaning is 'like the flash of lightning." We find another *Sruti* saying 'As if a lightning flashed.' It just showed itself to the *Devas* like lightning and vanished from their view—or the word '*Tejas*' [bright] should be supplied after "*Vidyutah*' [of lightning]. The meaning then is that It shone for a moment like a dazzling flash of lightning. The word '*iti*' shows that it is an illustration. The word '*ith*' is used in the sense of 'and' or 'else'. This is another illustration of it. What is it? It winked as the eye winks. The *nich* suffix has no distinct meaning from the meaning of the root. The particle '*a*'

means 'like'. The meaning is that it was like the eye opening and closing to see and to turn from its objects. This illustration of the *Brahman* is taken from the activity of the deities.

अथाध्यात्मं यदेतद्गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्ण संकल्पः ॥ ३० ॥

Next illustration, from the *Atman* within the body—as speedily as the mind goes to *Brahman*—as speedily as one thinks of *Brahman* by the mind, and as speedily as the mind wills. (30)

Com.—'*Atha*' means 'next'. We offer illustrations from the *Atman* within the body. 'Goes to' means 'perceives as an object'. As speedily as one (worshipper) thinks of the *Brahman* as near. '*Abhikshnam*' means 'very much'. 'Wills', *i. e.*, about the *Brahman*. By the volition, recollection of the mind, the *Brahman* as bounded by the mind is perceived as an object. Therefore this is an illustration of the *Brahman* taken from within the body, as lightning and winking from the activity of the powers. And as those illustrations show that *Brahman* flashes instantaneously, so these illustrations show that *Brahman's* appearance and disappearance are as quick as the perceptions of the mind. These illustrations of the

Brahman are given because it can be understood by dull persons only if so illustrated. It is well-known that the unconditioned *Brahman* can be known by persons of inferior intellect.

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ ३१ ॥

The *Brahman* should be worshipped by all and is hence called *Tadvana*. As *Tadvana*, It must be worshipped. Who thus knows *Brahman*, is loved by all living beings. (31)

Com.—'*Tat*' means '*Brahman*'. '*Ha*' means 'as is well-known'. '*Tadvanam*' is a compound of *tat* and *vanam*. It means 'which deserves to be worshipped as the one *Atman* of all living things'. The *Brahman* is well-known as *Tadvanam* and should, therefore, be worshipped as *Tadvana*, a word denoting its virtue. 'Worshipped' means 'contemplated.' The *Sruti* next declares the fruit attained by one who contemplates the *Brahman* by this name. He who contemplates the *Brahman* already defined as possessed of this virtue, him (this worshipper) all living things love, *i.e.*, pray to him as they would to *Brahman*.

Thus instructed, the disciple addressed the preceptor in the following manner.

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥ ३२ ॥

(The disciple). (O Preceptor!) "Teach me the *Upanishad*". (The preceptor). "We have told thee the *Upanishad.*" We have certainly told thee the *Upanishad* about *Brahman.*" (32)

Com.—When the disciple said "O holy one! Teach me the secret that should be thought of," the preceptor replied "the *Upanishad* has been taught thee." "What is that *Upanishad?*" The preceptor replied "The *Upanishad* treating of *Brahman*, the supreme Self, has been taught thee who excel in knowledge". The latter half is introduced for decisively asserting that the knowledge of the supreme *Pramatman*, the *Brahman* already explained, is the *Upanishad.* Now what is the real significance of the disciple, who has already heard, explained to him, the knowledge of the *Brahman*, asking the preceptor to tell him the *Upanishad?* If the question was about what was already explained, then the question itself becomes redundant and meaningless like *Pishtapeshana.* If, however, the *Upanishad* had been only partially explained, then the concluding it by reciting its fruits: "Having turned away from this

world they become immortal," is not reasonable. Therefore, the question, if asked about the unexplained portion of the *Upanishad* is also unsound, because there was no portion yet to be explained. What then is the meaning of the questioner. We answer thus: The disciple meant to say: "Does the *Upanishad* already explained stand in need of anything else which should combine with it to secure the desired end, or does it not stand in need of any such thing? If it does, teach me the *Upanishad* about what is so required. If it does not, assert emphatically like *Pippalada* in the words—There is nothing beyond this—." The preceptor's emphatical assertion, "The *Upanishad* has been told thee" is but proper. It may be said that this cannot be construed as an emphatic assertion, as already explained, for something yet had to be said by the preceptor. It is true that the preceptor adds '*Tasyi*', etc., but that is not added as a portion combining with the *Upanishad* already explained, in accomplishing the desired end, nor as a distinct aid for achieving the end with the *Upanishad*, but as something intended as a means to the acquisition of the knowledge of the *Brahman*; for, *tapas*, etc., are apparently of the same importance with the *Vedas* and

their supplements, being mentioned along with them. It is well known that neither the *Vedas* nor the supplements are the direct complements of the knowledge of the *Brahman* or concomitant helps to it. It is urged that it is only reasonable to assign different offices according to merit, even to many mentioned in the same breath. Just as the *mantras* for invoking the gods, where more than one is named, are used to perform the function of different deities according as the god to be invoked is this or that; it is urged it is to be inferred that *tapas*, peace, *karma*, truth, etc., are either complements or concomitant helps to the knowledge of *Brahman*, and that the *Vedas* and their supplements, elucidating meanings, are only helps to the knowledge of *Karma* and *Atma*. They urge that this distribution is only reasonable from the reasonableness of the applicability of their purport to this distribution. This cannot be, for it is illogical. This distinction is impossible to bring about. It is unreasonable to think that the knowledge of the *Brahman*, before which all notions of distinctions of deed, doer, fruit, etc., vanish, can possibly require any extraneous thing as its complement or concomitant aid in accomplishing it. Nor can its fruit, emancipation, require

any such. It is said: "One desirous of emancipation should always renounce *karma* and all its aids. It is only by one that so renounces that the highest place (can be reached).

Therefore, knowledge cannot consistently with itself require *karma* as its concomitant help or its complement. Therefore, the distribution on the analogy of the invocation in *Suktavaka* is certainly unsound. Therefore, it is sound to say that the question and answer were intended only to make sure. The meaning is "what was explained is all the *Upanishad*, which does not require anything else for ensuring emancipation."

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम्॥ ३३ ॥

Devotion, self-control and *Karma* are its pedestal, as also the *Vedas* and their supplements. Truth is its abode. (33)

Com.—Of the *Upanishad* about *Brahman* which has been already taught, devotion, etc., are helps to the acquisition. '*Tapas*' means, 'control of the body, the sensory organs and the mind.' '*Dama*' means 'freedom from passions.' '*Karma*' is *Agnihotra*, etc. It has been seen that knowledge of the *Brahman* arises indirectly through the purification of the mind in the person, who has been refined by these. Even when *Brahman* is

explained, those who have not been purged of their faults, either disbelieve or misbelieve in it, as in the cases of *Indra*, *Virochana*, etc. Therefore, knowledge as inculcated arises only in him who has, by *tapas*, etc., performed either in this birth or in many previous ones, purified his mind. The *Sruti* says: "To that high-souled man whose devotion to the Lord is great and whose devotion to his preceptor is as great as that to the Lord, these secrets explained become illuminated." The *Smriti* says: "Knowledge arises in men by annihilation of sinful deeds." The word '*iti*' is used to show that the mention of *tapas*, etc., is only by way of illustration; for it will show that there are other aids than those mentioned to the acquisition of knowledge, as freedom from pride, hatred of pomp, etc. '*Pratishta*' means 'legs.' For, when they exist, knowledge is firmly seated just as a person goes about with his legs, the four *Vedas*, all the six supplements, *i.e.*, *Siksha*, etc. The *Vedas* being the enlighteners of the knowledge of *karma* and the supplementary scriptures being intended for their protection are called 'legs' of the knowledge of *Brahman*. Or the word '*Pratishta*' having been construed as *legs*, the *Vedas* must be understood as all other parts of the body than the legs, such as the head,

etc. In this case it should be understood that in the mention of *Vedas*, the *Angas*, *siksha*, etc., are in effect mentioned. When the trunk [*angi*] is mentioned, the limbs [*angas*] are included; because the limbs live in the trunk. The place where the *Upanishad* rests is Truth. '*Satyam*' (Truth) means 'freedom from deceit and fraud in speech, mind or deed'; for knowledge seeks those who are good-natured and free from deceit and not men of the nature of the *Asuras* and the deceitful; for, the *Sruti* says: 'Not in whom there is fraud, falsehood or deceit.' Therefore, it is said that Truth is the resting place of knowledge. The mention again of Truth as the resting place of knowledge, notwithstanding its implied mention as 'the leg on which knowledge stands' along with devotion, etc., is to indicate that Truth excels others as a help to knowledge; for, the *Smriti* says: "If a thousand *Asvamedha* sacrifices and Truth were weighed in the balance, one Truth spoken will outweigh the thousand sacrifices."

योवा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ३४ ॥

He who knows this thus, having shaken off all sin, lives firmly seated in the endless, blissful and highest *Brahman*. He lives firmly seated. (34)

Com.—'This' means 'the knowledge of *Brahman* as explained in '*keneshitam*', etc., and highly eulogised in the text '*Brahmaha Devebhyo*,'' etc., and the source of all knowledge. Although it has been already said that by such knowledge one attains immortality, the fruit of the knowledge of *Brahman* is again stated at the end. 'Sin' means 'the seed of *Samsara* whose nature is ignorance, desire and *karma*.' '*Anante*' means 'boundless.' '*Svarge loke*' means 'in the *Brahman* who is all bliss' and not 'in heaven because of the adjunct 'boundless.' It may be said that the word 'boundless' is used in its secondary sense. Therefore the *Sruti* adds: '*Jyeye*,' 'highest of all.' The purport is that he is firmly seated in the unconditioned *Brahman*, *i.e.*, does not again revert to *Samsara* [worldly existence].

Thus ends the Commentary of Sri Sankara Charya.

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Thus ends the Upanishad.

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Mundakopanishad.

Sri Sankara's Introduction.

OM TAT SAT.

Adoration to the *Brahman*. The *mantra* beginning with "*Brahma Devanam*" is one of the *Atharvana Upanishads*. The *Upanishad* at its very commencement says how the knowledge therein contained was transmitted from preceptor to disciple and does this for the purpose of praising it. By showing how and with what great labour this knowledge was acquired by great sages as a means to secure the highest consummation, it extols knowledge to create a taste for it, in the minds of the hearers; for, it is only when a taste for knowledge is created by praising it, they would eagerly seek to acquire it. How this knowledge is related to emancipation, as a means to its end, will be subsequently explained in the passages commencing with '*Bhidyate*,' etc. Having first stated here that the knowledge, denoted by the word "*Apara Vidya*" such

as *Rig Veda*, etc., and consisting merely of mandatory and prohibitory injunctions, cannot remove faults like ignorance, etc., which are the cause of *Samsara*, *i.e.*, embodied existence and having, by the passages beginning with "*Avidyayam antar vartamana*", etc., shown a (marked) division of *Vidya* into *Para* and *Apara*, it explains in the passages beginning with '*Parikshya lokan*,' etc., the knowledge of *Brahman* (*Brahmavidya*) which is a means to the attainment of the highest (*Para*) and which can be attained only by the grace of the preceptor, after a renunciation of the desire for all objects whether as means or ends. It also declares often the fruits of this knowledge in the passages "He who knows *Brahman* becomes *Brahman* itself" and "Having become *Brahman* while yet alive, all are freed." Although knowledge is permitted to all in any order of life, it is the knowledge of *Brahman* in a *Sannyasin* that becomes the means of emancipation; not the knowledge combined with *karma*. This is shown by such passages as "Living the life of a mendicant" and "Being in the order of the *Sannyasin*," etc. This also follows from the antagonism between knowledge and *karma*; it is well-known to be impossible that the knowledge of the

identity of self with *Brahman* can be made to co-exist, even in a dream with *karma* (*i.e.*, action). Knowledge being independent of time and not being the effect of definite causes cannot be limited by time.

If it be suggested that knowledge and *karma* can possibly co-exist as *indicated* by the fact that sages in the house-holder's order have handed down knowledge, we say that this mere indication (*linga*) cannot override an obvious *fact*; for the co-existence of light and darkness cannot be brought about even by a hundred rules, much less by mere indications (*linga*) like these. A short commentary is now commenced of the *Upanishad*, whose relation to the end desired and whose result have been thus pointed out. This is named *Upanishad*; it may be either because it lessens the numerous evils of conception, birth, old age, disease, etc., in persons who take kindly to this knowledge of *Brahman* and approach it with faith and devotion; or, because it makes them reach *Brahman*; or, because it totally destroys the cause of *Samsara*, such as ignorance, etc.; thus from the several meanings of the root *shad* preceded by *upani*.

ओं । ब्रह्मा देवानां प्रथमः संबभूव विश्वस्यकर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्टपुत्राय प्राह ॥ १ ॥

Brahma was the first among the *Devas*, the creator of the universe, the protector of the world. He taught the knowledge of *Brahman*, on which all knowledge rests, to his eldest son *Atharva*. (1)

Com.—The word "*Brahma*" means "much grown," "great", as excelling all others in virtue, knowledge, freedom from desires and power. The word *Devanam* means *Indra* and others, literally, those possessing "enlightenment." The word '*Prathama*' means "pre-eminent by attributes" or "at first." *Sambabhûva* means "became manifest well," *i.e.*, of free choice not like mortals who are born in *Samsara*, in consequence of their good and bad deeds; for, the *Smriti* says "He who is beyond the reach of the senses and cannot be grasped, etc." *Visvasya* means "of the whole universe." *Karta*, 'creator'; *Bhuvanasya*, 'of the world' so created; *gôpta*, 'protector'; the epithets for *Brahma* are for eulogising the knowledge. He, *i.e.*, *Brahma* whose greatness is thus celebrated. *Brahma Vidyâm*, 'knowledge of the *Brahman* or the *Paramatman*' because it is described as knowledge 'by which one knows the undecaying and the true *Purusha*'; that knowledge is of the *Paramatman*; or *Brahma vidya* may mean "knowledge taught by *Brahma*

the first born." *Sarva vidya pratishtam* means "that on which all knowledge rests for support"; because it is the cause of the manifestation of all other knowledge; or, it may be, because the one entity to be cognized by all knowledge is only known by this; for the *Sruti* says "by which, what is not heard becomes heard; what is not thought of becomes thought of; and what is not known becomes known." The expression "on which all knowledge depends" is also eulogy. He taught this knowledge to his eldest son; as *Atharva* was created at the beginning, in one of the numerous creations made by *Brahma*, he is said to be his eldest son. To him, his eldest son, he taught.

अथर्वणे यां प्रवेदत ब्रह्माथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्यां ।
स भारद्वाजाय सत्यवहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥ २ ॥

That knowledge of *Brahman* which *Brahma* taught to *Atharva*, *Atharva* taught to *Angira* in ancient days; and he taught it to one of the *Bharadvaja* family by name *Satyavaha*; and *Satyavaha* taught to *Angiras* the knowledge so descended from the greater to the less. (2)

Com.—That knowledge of *Brahman*, which *Brahma* taught to *Atharva*, the same knowledge thus acquired from *Brahma*, *Atharva* in ancient days taught to one

named *Angih* ; and this *Angih* taught it to one named *Satyavaha* of the line of the *Bharadvaja* ; and *Bharadvaja* taught it to *Angiras*, his disciple or his son. *Paravaram*, because it was acquired from superior by inferior sages ; or, because it permeates the subject of all knowledge, great and small ; the term *Praha*, *i. e.*, *taught* should be read into the last clause.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunaka, a great *grihasta*, having duly approached *Angiras*, questioned him " What is that, O *Bhagavan* which being known, all this becomes known." (3)

Com.—*Saunaka*, the male issue of *Sunaka*. *Mahasalah* means " the great house-holder "; *Angiras*, *i.e.*, the disciple of *Bharadvaja* and his own preceptor ; *Vidhivat* means ' duly '; *i.e.*, according to the *sastras* ; *Upasannah* means ' having approached '; *Paprachha* means ' questioned '; from " *the approaching duly*" mentioned just after the connection between *Saunaka* and *Angiras*, it should be inferred that in respect of the manner of approaching, there was no established rule among the ancients, before him. The attribute " duly" might have been intended either to fix a limit, or to apply to all alike, on the analogy of a lamp

placed amidst a house; for the rule about "the manner of approaching" is intended in the case of persons like us also. What did he say? "What is that? Oh *Bhagavan*, etc." The particle *nu* expresses doubt. *Bhagavo* means 'O *Bhagavan*.' "All this" means "everything knowable." *Vijnatam* means 'specially known or understood.' [Oh *Bhagavan* what is that which being known everything knowable becomes well-known]. *Saunaka* having heard the saying of good men that "when one is known, he becomes the knower of all," and being desirous of knowing that one in particular, asked in doubt "what is that, etc."; or, having seen merely from a popular view, questioned. There are in the world varieties of pieces of gold, etc., which, though different are known by people in the world by the knowledge of the unity of the substance (gold, etc.); similarly "Is there one cause of all the varieties in the world, which cause being known, all will be well-known?" It may be said that when the existence of the thing is not known, the question "what is that, etc.," is not appropriate and the question in the form "is there, etc.," would then be appropriate; if the existence is established, the question may well be "what is that, etc.," as in the

expression, "With whom shall it be deposited." The objection is unsound; the question in this form is appropriate from fear of troubling by verbosity.

तस्मै स होवाच । द्वेविद्ये वेदितव्य इति ह स्म यद्ब्रह्मविदो वदन्ति
परा चैवापराच ॥ ४ ॥

To him he said "There are two sorts of knowledge to be acquired. So those who know the *Brahman* say; namely, *Para* and *Apara*, *i.e.*, the higher and the lower. (4)

Com.—*Angiras* said to *Saunaka*. What did he say? (He said) that there were two sorts of knowledge to be known. So indeed, do those who know the import of the *Vedas* and who see the absolute truth, say what these two sorts are; he says: *Para* is the knowledge of the *Paramatman* and *Apara* is that which deals with the means and the results of good and bad actions. It may be asked how, having to say what it was that *Saunaka* asked about in the question —"What being known one becomes omniscient," *Angiras* stated what he was not asked about, by the passage "there are two sorts of knowledge, etc." This is no fault; for the reply requires this order of statement. *Apara vidya* is ignorance and that ought to

be dispelled. When what is known is *Apara vidya*, *i. e.*, the subject of ignorance, nothing can be known as it is. The rule is that after thus refuting the faulty theory, the true conclusion should be stated.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।

अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

Of these, the *Apara* is the *Rig Veda*, the *Yajur Veda*, the *Sama Veda*, and the *Atharva Veda*, the *siksha*, the code of rituals, grammar, *nirukta*, *chhandas* and astrology. Then the *para* is that by which the immortal is known. (5)

Com.— Of these, what *Apara vidya* is, is explained. *Rig Veda*, *Yajur Veda*, *Sama Veda*, and the *Atharva Veda*, these four *Vedas*, the *siksha*, the code of rituals, grammar, *nirukta*, *chhandas* and astrology, these six *angas* (of *Vedas*), all this is knowledge called *Apara*; now, knowledge called *Para* is explained. It is that by which the "immortal" as hereafter described is reached; for, the root *gam*, with *adhi* before it, generally means *reach*. Nor is the attainment of the highest, different from the sense of knowledge. The attainment of the highest is merely the removal of ignorance. They

mean the same thing. It may be asked how that *Vidya* could be called *para* and a help to emancipation, if such *Vidya* be excluded by the *Rig Veda*, etc ; for, the *Smriti* says " Those *Smritis* which are excluded by the *Vedas*, etc." It will become unacceptable, because it sees wrongly and leads to no good results ; and again the *Upanishads* will become excluded by the *Rig Veda*, etc., but if they are included in the *Rig Veda*, etc., a separate classification is useless. How then can it be called *para* ? The objection has no force; for by the term " *Vidya*" is here meant the *knowledge* of a subject; by the term " *Para vidya* " is meant primarily in this context, that *knowledge* of the immortal which could be known through the *Upanishads* and *not the mere assemblage of words* in them ; but by the term *vidya* is always understood the assemblage of words forming it. As the immortal cannot be realised by a mere mastery of the assemblage of words without other efforts, such as the approaching a preceptor and spurning all desires, etc., the separate classification of the knowledge of *Brahman* and its designation as *Para vidya* are proper.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥६॥

That which cannot be perceived, which cannot be seized, which has no origin, which has no properties, which has neither ear nor eye, which has neither hands nor feet, which is eternal, diversely manifested, all-pervading, extremely subtle, and undecaying, which the intelligent cognized as the source of the *Bhutas*. (6)

Com.—As in the matter of an injunction (*vidhi*) there is something *to be done,* as of the nature of *Agnihotra*, etc., subsequent to the realization of its import, with the aid of many requisites (*karaka*), such as the doer, etc., there is nothing here *to be done* in the matter of the knowledge of the *Brahman*. It is accomplished simultaneously with the realization of the import of the text; for, there is nothing here except being centred in the knowledge revealed by mere words. Therefore, the *Para vidya* is here explained with reference to *Brahman*, as described in the text "that which cannot be perceived, etc."; what is to be explained is realized in the mind and referred to, as what is already known by the expression "that which"; *Adresyam* means 'that cannot be perceived', invisible, *i. e.*, beyond the reach of all the intellectual senses; for, vision externally directed is the medium for the working of the five senses. *Agrahyam* means 'that

cannot be seized,' *i.e.*, not an object for the organs of action. *Gôtram* means 'line or source'; therefore *Agotram* means 'unconnected with anything,' for it has no source with which it can be connected. *Varnah* means "those which are described, *i. e.*, properties of objects such as bigness, etc., whiteness, etc.; *avarnam*, 'that which has no properties'; the eye and the ear are organs found in all animals perceiving name and form. It is said to be *achakshu srotram*, becaus it has not these organs. From the attribute of intelligence, as inferred from the text "who knows all and everything of each", it may be thought that it accomplishes its purpose, like people in *samsara*, with the aid of organs such as the eye, the ear, etc. This supposition is here avoided by the expression "having neither eye nor ear"; for the texts "he sees without eyes" and "hears without ears", etc., are found; moreover, it has neither hands nor feet, *i.e.*, has no organs of action; thus as it is neither grasped nor grasps, it is *nitya*, *i.e.*, immortal. *Vibhum*, because it is diversely manifested in the form of living things from *Brahma* down to the immovable. *Sarvagatam*, *i.e.*, all-pervading like the *akas*. *Susukshmam*, *i.e.*, extremely subtle, because there is no cause like sound to make it gross; for, it is sound and the rest

that are the causes *seriatim* of the greater and greater grossness of the *akas*, wind and the rest ; as they do not exist here, it is very subtle ; again, it is *avyayam*, *i.e.*, undecaying, because of its being what it was just stated to be ; it does not decay, therefore, it is undecaying ; for *decay* consisting in the diminution of limbs, as in the case of a body, is not possible in what has no limbs ; nor is 'decay' consisting in the diminution of treasure possible as in the case of a king ; nor is 'decay' in respect of attributes possible, because it has no attributes and is itself all. *Yat*, answering to this description. *Bhutayonim*, the source of all created things or elements, as earth is of all that is immovable and movable. *Paripasyanti*, see everywhere the *Atman* of all, *i.e.*, the immortal *Dhirah*, the intelligent, *i.e.*, those possessed of discernment ; that knowledge by which this immortal *Brahman* is known is what is called *Para vidya* ; this is the drift of the whole.

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति ।
यथा सतः पुरुषात्केशलोमानि तथाऽक्षरात्संभवतीह विश्वम् ॥ ७ ॥

As the spider creates and absorbs, as medicinal plants grow from the earth, as hairs grow from the living person, so this universe proceeds from the immortal. (7)

Com.— It was said the immortal is the source of all created things. How it is the source is explained by well-known analogies; as is well-known in the world, the spider without requiring any other cause itself creates, *i. e.*, sends out threads not distinct from its own body and again absorbs them itself, *i. e.*, draws them into itself or makes them part of itself; as medicinal plants, *i. e.*, from the corn plant to the immovable, not distinct from the earth, proceed from the earth, and as from the living person the hairs proceed different in nature from him; as in these illustrations, so here, *i. e.*, in the circle of *samsara*, all the universe of the same and different nature proceeds from the *akshara* above described, without requiring any other cause; the statement of many analogies is to facilitate easy understanding of the meaning; universe which proceeds from the *Brahman* proceeds in this order and not all at once, like the throwing of a handful of apples.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।

अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

By *tapas Brahman* increases in size and from it food is produced; from food the *prana*, the mind, the *Bhûtas* the worlds, *karma* and with it, its fruits. (8)

Com.— This *mantra* is begun for the purpose of stating the fixed order of creation. 'By *tapas*,' by knowledge of how to create the *Brahman* which is the source of all created things; 'increases,' *i. e.*, becomes distended, being desirous to create the world as a seed when sending out the sprout, or as a father desirous of begetting a son dilates with joy; from the *Brahman* thus extended by its omniscience, *i. e.*, by its knowledge and its power of creation, preservation and destruction of the universe; *Annam* means 'that which is eaten or enjoyed', *i. e.*, the unmanifested (*avyakritam*) common to all in *samsara* is produced in the state fit for emancipation; and from "the unmanifested", *i. e.*, the "*Annam*" in the state fit for manifestation. *Prana*, *i. e.*, *Hiranyagarbha*, the common cosmic entity, endowed with the power of knowledge and activity of the *Brahman*, the sprouting seed, as it were, of the totality of cosmic ignorance, desire, *karma*, and creatures and the *Atman* of the universe. "Is produced", should be supplied. From that *prana* that which is called "mind" whose characteristic is volition, deliberation, doubt, determination, etc., is produced; and from that mind whose essence is volition, etc., what is called *satyam*,

i. e., the five elements such as the *akas*, etc., are produced and from the five elements called *satya*, the seven worlds, the earth, etc., are produced in the order of the globes ; and in them *karma*, for the living beings, man, etc., according to caste and the order of life, is produced ; and with *karma* as the cause, its fruits. As long as *karma* is not destroyed, even by hundreds of millions of *kalpa*, so long is its fruit not destroyed. Hence it is called *Amritam*.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

From the *Brahman* who knows all and everything of all and whose *tapas* is in the nature of knowledge, this *Brahma*, name, form and food are produced. (9)

Com.—By way of concluding what was already stated the *mantra* says as follows : '*Yah*,' above described and named *akshara*; *Sarvajna* means he who knows all, who knows all things as a class. *Sarvavid*, *i. e.*, who knows everything in particular ; whose *tapas* is only a modification of knowledge, consists in omniscience and is not in the nature of modification. From him so described, omniscient, this, *i. e.*, manifested *Brahman* by name *Hiranyagarbha*, is produced. Again name, such as 'This is *Devadatta* and *Yajna-*

datta, etc.'; and form such as this is white, blue, etc., and food such as corn, *yava*, etc., are produced in the order stated in the last text; thus there is no inconsistency.

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Here ends the commentary
on the first part of the
first Mundaka.

————o————

Mundakopanishad

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PART. II.

तदेतत्सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।

तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥ १० ॥

The various *karma* which seers found in the *mantras* are true and were much practised in the *Treta* age; practise them always with true wishes. This is your way to the attainment of the fruits of *karma*. (10)

Com.—By the text the *Rig Veda*, the *Yajur Veda*, etc., all *Vedas* with their *angas* (appendages) have been stated to be *apara vidya*; and *para vidya* has been specifically stated to be that knowledge by which the *akshara* described in the text beginning with "That which cannot be perceived, etc,." and ending with "Name, form and food are produced", is known. Hereafter, the next text is begun to distinguish between the bondage of *samsara* and emancipation, the

subjects of these two sorts of knowledge respectively. Of these, the subject of *apara viyda* is *samsara* which consists in the variety of action, its means such as doer, etc., and its results, is without beginning or end, and being misery in its nature, should be discarded by every embodied being; and in its entirety it is of an unbroken connection like the stream of a river. The subject of *para vidya* is emancipation which consists in the cessation of *samsara*, which is beginningless, endless, undecaying, immortal, deathless, fearless, pure and clear and is nothing but being centred in self and transcendant bliss without a second; first it is attempted to elucidate the subject of *apara vidya*; for, it is only when it is seen that it is possible to get disgusted with it; accordingly it will be said later on "Haviug examined the world attained by *karma*"; and as there can be no examination of what is not presented to the view, the text shows what it is. '*Satyam*,' True." What is that? *Mantreshu*, in the *Vedas* known as *Rig*, *Yajur*, etc. '*Karmani*', *Agnihotra* and the rest disclosed by texts of the *Vedas*; '*Kavayah*,' 'seers like Vasishtha and 'others'. *Apasyan* have seen. This is true because they are the unfailing means of accomplishing the objects of man. These enjoined by the *Vedas* and seen by the *Rishis* were done

in diverse ways by the followers of *karma*. *Tretayam*, *i. e.*, wherein there is the combination of the three *Vedas* of the three modes of rites performed with the aid of a *hota*, *adhvaryu* and *udgata*, or it may mean that they were generally performed in the *Treta* age. Therefore, you should do them always; '*Satyakamah*' 'wishing for those fruits which they can bear.' This is your route for the attainment of the fruits of *Karma*. *Sukritasya*, performed by you; *Loka* is what is found, or enjoyed; hence the fruits of *Karma* are denoted by the word "*Loka*." The meaning is that, to attain them, this is the route. These *Karma*, *Agnihotra* and the rest enjoined in the *Vedas* form the road, *i.e.*, the means for the attainment of the necessary fruits.

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेत् ॥ ११ ॥

When the flame of the fire burning high is moving, then one should perform the oblations in the space between the portions, where the ghee should be poured on either side. (11)

Com.—Of the various kinds of *karma*, *agnihotra* is first explained to show what it is, because it is the first of all *karma*. How is that to be performed? When

the flame moves, the fire being well fed by fuel, then in the flame so moving between the portions where quantities of ghee are poured on either side, *i.e.*, in the place called *avapasthana* one should throw the oblations intending them for the *devata.* As the same has to be done during many days the plural *oblations* is used. This *karma marga* which consists in properly offering the oblations, etc., is the road to the attainment of good worlds but it is not easy to do that properly and the impediments are many.

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमाविधिना हुतमासप्तमांस्तस्य लोकान्हिनस्ति ॥ १२ ॥

He whose *agnihotra* is without *Darsa*, without *Paurnamasa*, without *Chaturmasya*, without *agrayana*, without *atithi* (guests) and without oblation is without *vaisvadeva*, or irregularly performed, destroys his worlds till the seventh. (12)

Com.—How is that so? 'Without *Darsa*', without ritual named *Darsa*; for, one who performs *agnihotra* should necessarily perform *Darsa*; though connected with *agnihotra* (as a part of it) it becomes as it were an attribute of *agnihotra.* The drift is *Agnihotra* without *Darsa* performed. The expressions "without

paurnamasa, etc., as attributes of *agnihotra* should be similarly noted; for, all are equally the *angas* (parts) of *agnihotra*. 'Without *Paurnamasa*,' devoid of the *Paurnamasa* ritual. 'Without *Chaturmasya*,' devoid of the *Chaturmasya* ritual. 'Without *agrayana*', devoid of the *agrayana* ritual which is to be performed in autumn, etc.; similarly 'without *atithi*', devoid of the daily propitiation of guests; '*ahutam*', oblation not offered well by himself at the time for *agnihotra*. "Without *vaisvadeva*", like "without *Darsa*", *means* devoid of the *vaisvadeva* ritual. Is "irregularly performed,' oblation though offered, not offered in the proper manner. What such *karma*, as *agnihotra* ill-performed or not performed at all, leads to, is stated immediately after. 'Till the seventh', inclusive of the seventh. 'His,' of the doer. 'Destroys the seven worlds of the doer', seems to destroy; because only the trouble taken is the fruit; for, it is only when *karma* is properly performed, the seven worlds beginning with *Bhu* and ending with *satya* are obtained as result, according to the fruition of the *karma*. These worlds are not obtainable by *agnihotra* and other *karma*, performed as just above stated and they are therefore said to be as it were destroyed; but the

mere trouble is ever present ; or, it may be construed to mean that the three ancestors (the father, the grand-father and the great-grand-father) and the three descendants (the son, the grandson and the great-grandson) connected by the offer of oblations do not confer any benefit on his soul by virtue of the *agnihotra* and the rest, performed as above stated.

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः ॥१३॥

Kali, karali, also *manojava, sulothia, sudhumravarna, sphulingini,* and *visvaruchi* are the seven moving tongues of fire.

Com.—The seven tongues of the (flaming) fire, from *kali* down to *visvaruchi*, are intended to swallow the oblations thrown on it.

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।
तन्नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥ १४ ॥

Him who performed *karma* (*agnihotra*) in the bright flames at the proper time, these oblations, performed by him, conduct through the rays of the sun where the Lord of the *Devas* is sole sovereign. (14)

Com.—The *agnihotri* who performs the *karma*, *agnihotra* and the rest, in these different bright

tongues of the fire, at the time fixed for the performance of the *karma*, these oblations (performed by him) becoming so many rays of the sun conduct him to Heaven, where *Indra*, Lord of the *Devas*, singly rules over all. '*Adadayan*,' taking (the sacrificer).

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्म लोकः ॥१५॥

These oblations shining bright carry the sacrificer through the rays of the sun bidding him welcome, propitiating him and greeting him with pleasing words. This is the well-laid path of virtue leading to *Brahmaloka*. (15)

Com.— How these carry the sacrificer through the sun's rays is now explained; calling "come, come," these bright oblations greeting him with pleasant words, *i.e.*, with words of praise, etc., and propitiating him, *i. e.*, addressing him with such pleasing words, as "this is your virtuous and well-laid road to *Brahmaloka*, the fruits of your deeds." The word *Brahmaloka* by the force of the context means "*Svarga* or Heaven."

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनंदन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥१६॥

The eighteen persons necessary for the performance of sacrifice are transitory and not permanent and *karma* in its nature inferior, has been stated as resting upon these. Those ignorant persons who delight in this, as leading to bliss, again fall into decay and death. (16)

Com.—This *karma*, devoid of knowledge, bears but this much fruit and being accomplished by ignorance, desire and action, is sapless and is the source of misery. Therefore it is condemned. "*Plava*" means 'ephemeral' because these are *adridha*, *i.e.*, not permanent. *Yajnarupa*, the forms of sacrifice, *i. e.*, necessary for the performance of the sacrifice. Eighteen in number, consisting of the sixteen *Ritviks*, the sacrificer and his wife. *Karma* stated in the *sastras* depends on these. *Avaram karma*, *i. e.*, mere *karma* devoid of knowledge; and as the performance of *karma* which is inferior depends on these eighteen who are not permanent. The *karma* done by them and its fruit are ephemeral, as, when the pot is destroyed, the destruction of milk, curd, etc., in it, follows. This being so, those ignorant persons who delight in this *karma* as the means of bliss, fall again into decay and death, after staying some time in Heaven.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ १७ ॥

Being in the midst of ignorance and thinking in their own minds that they are intelligent and learned, the ignorant wander, afflicted with troubles, like the blind led by the blind. (17)

Com.— Moreover, being in the midst of ignorance, *i. e.*, being utterly ignorant and thinking in their own minds "we alone are intelligent and have known all that should be known." Thus flattering themselves, the ignorant wander much afflicted by old age, sickness and a lot of their troubles, being devoid of vision as the blind in this world, going the way pointed out by persons, themselves blind, fall into ditch and brambles.

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥ १८ ॥

The ignorant following the diverse ways of ignorance, flatter themselves that their objects have been accomplished. As these followers of *karma* do not learn the truth owing to their desire, they grow miserable and after the fruits of their *karma* are consumed, fall from Heaven. (18)

Com.— The ignorant acting diversely according to ignorance, flatter themselves that they have achieved what they should. This being so, the followers of *karma* do not learn the truth as they are assailed with the desire for the fruits of *karma*; they grow miserable for that reason and fall from heaven after the fruits of their *karma* are consumed.

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ १९ ॥

These ignorant men regarding sacrificial and charitable acts as most important, do not know any other help to bliss; having enjoyed in the heights of Heaven the abode of pleasures, they enter again into this or even inferior world. (19)

Com.—"*Ishtam*," *karma* enjoined by the *Srutis* as sacrifices, etc. "*Purtam*," *karma* enjoined by *Smritis* such as the digging of pools, wells, tanks, etc. Regarding these alone as the most important aids to the attainment of human objects, these ignorant men, being infatuated with attachment to their sons, cattle and ralatives, do not know the other called 'knowledge of self' which is the help to bliss. Having enjoyed in the top of heaven—the place of pleasures—the fruits of

their *karma*, they enter again into this world of men or even inferior world, such as the world of horizontal beings, hell, etc., according to the residue of their *karma*.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ २० ॥

But they who perform *tapas* and *sraddha* in the forest, having a control over their senses, learned and living the life of a mendicant, go through the orb of the sun, their good and bad deeds consumed, to where the immortal and undecaying *purusha* is. (20)

Com.—But those who possess the knowledge contrary to that of persons previously mentioned, *i.e.*, the hermits of the forest and the *Sanyasins*. '*Tapah*,' the *karma* enjoined on one's order of life. '*Sraddha*,' the worship of the *Hiranyagarbha* and other deities. '*Upavasanti*,' follow: '*Aranye*,' living in the forest. '*Santah*,' having control over the group of senses. 'Learned' includes also house-holders who possess chiefly knowledge, living by begging; because, they have nothing to call their own. 'Living on alms' is connected with 'living in the forest.' 'Through the orb of the sun,' through the northern route indicated

by the sun. '*Virajah,*' their good and bad deeds being consumed. '*Prayanti,*' go with excellence. 'Where,' to *Satyaloka* where the immortal *Purusha*, the first born, undecaying *Hiranyagarbha* is. 'Undecaying,' because he lives to the end of *samsara*. With this, end the movements within the pale of *samsara* attainable, through *apara vidya*. If it be said that some regard this as emancipation, we say it is not so, because of the *Srutis*, 'All his desires are even here absorbed' and 'those intelligent persons whose mind is concentrated reach the all-pervading, on all sides and enter into everything, etc.,' and because of the mention of emancipation being irrelevant in this context; for, in the course of treating of the *apara vidya*, there is no pertinency of emancipation being brought in. The consumption of *karma* spoken of is only relative; all the result of the *apara vidya* being in the nature of ends and means and diversified by the difference of acts, requisites and fruits and partaking of duality is only this much, which ends with reaching *Hiranyagarbha*. Accordingly also it has been said by *Manu* speaking of the various stages within *samsara* from the immovable upwards: 'The wise consider this a high and pure stage to attain the world

of *Brahma*, the *Prajapatis* (creators), virtue, *mahat* and *avyakta*.

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ २१ ॥

Let a *Brahmin* having examined the worlds produced by *karma* be free from desires, thinking, ' there is nothing eternal produced by *karma*'; and in order to acquire the knowledge of the eternal, let him *Samid* (sacrificial fuel) in hand, approach a perceptor alone, who is versed in the *Vedas* and centered in the *Brahman*. (21)

Com.—Now, this is said for the purpose of showing that only the person thoroughly disgusted with all *samsara* which is in the nature of ends and means, is entitled to acquire the *para vidya*. ' *Parikshya*,' well knowing that the subject of *apara vidya* consisting of the *Rig*, and other *Vedas*, performable by a person tainted with the defects of natural ignorance, desires and *karma* has been intended for a person possessed of such defects and after examining those worlds which are the fruits of such *karma* performed, attainable by the northern and southern routes and these others such as Hell, the world of beasts and the world of departed

spirits, which are the result of the vices of not performing the prescribed *karma* and performing the forbidden *karma*; after having examined these worlds with the aid of experience, inference, analogies and *agamas*, *i.e.*, determined the true nature of all these worlds attainable by one, within the pale of *samsara*, beginning from the *avyakta* down to the immovable, manifested and unmanifested in their nature, productive of each other like the seed and its sprout, agitated by a hundred thousand troubles, fragile like the womb of the plantain, similar in kind to illusion, the waters of the mirage, the shape of cities formed by the clouds in the sky, dreams, water-bubbles and foam and destroyed every moment and discarding all these as being produced by good and bad deeds and acquired by *karma* induced by the faults of ignorance and desire. The word '*Brahmana*' is here used because the *Brahmin* is specially competent to acquire the knowledge of *Brahman* through wholesale renunciation. What he should do after examining these worlds is explained. '*Nirvedam*,' the root *vid* with the prefix *nih* is here used in the sense of freedom from desires. The meaning is that he will get disgusted. The mode of disgust is thus shown: 'Here,' in *samsara* there is nothing which

is not made; for, all worlds produced by *karma* are transitory. The meaning is: there is nothing eternal; for all *karma* is help to what is merely transitory. All that is produced by *karma* is one of four kinds, that which is produced, that which is reached, that which is refined and that which is modified; beyond this nothing can be done by *karma*. But I am a seeker after that consummation which is eternal, immortal, fearless, changeless, immovable and constant; but not after one of a contrary nature; of what use therefore is *karma* which is full of trouble and which leads to misery? Thus disgusted, the *Brahmin* should, for knowing that abode which is fearless, full of bliss, not made, and eternal, only approach a preceptor, possessing attributes such as control of mind, control of the external senses and mercy, etc., (the force of the word 'alone' is to show that even one versed in the recital of the *sastras* should not independently by himself seek the knowledge of the *Brahman*) with a load of *Samid* in his hand. '*Srotriyam*,' versed in the recital of the *Vedas* and the knowledge of its import. '*Brahmanishtham*'; like *japanishtha* and *taponishtha*, this word means 'one who is centred in the *Brahman* devoid of attributes and without a second, after renouncing all *karma*; for, one

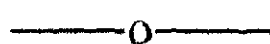
performing *karma* cannot be centred in the *Brahman* on account of the antagonism between *karma* and the knowledge of the *Atman*. Having duly approached the *guru*, let the *Brahmin* propitiate him and question him about the true and immortal *Pursha*.

तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्वतो ब्रह्मविद्याम् ॥ २२ ॥

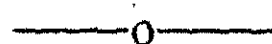
To him who has thus approached, whose heart is well subdued and who has control over his senses, let him truly teach that *Brahmavidya* by which the true immortal *purusha* is known. (22)

Com.—'He,' the learned preceptor who knows the *Brahman*; '*Upasannaya*,' who has approached him. '*Samyak*, *i.e.*, well, according to the *sastras*; '*Prasanta chittâya*,' *i.e.*, whose heart is subdued, who is free from such faults as pride, etc. '*Samanvitaya*,' who has control also over the external senses, *i. e.*, who has turned away from everything in the world. 'By which knowledge,' by the *para vidya*, '*Aksharam*' that which has been described as imperceivable, etc., and denoted by the word *Purusha*, because it is all pervading; or, because it is seated in the city of the body. '*Satyam*,' the same, because it is truth in its

nature. '*Akshara*,' because it knows no decay, because it is scathless, and because it knows no destruction. '*Veda*' means 'know.' The meaning is 'let him teach that knowledge of the *Brahman*, as it should be taught. This is the duty of also the preceptor, that he should make the good pupil duly approaching him, cross the sea of ignorance.



Here ends the commentary on
the second part of the
First Mundaka.



Here ends the First Mundaka.

SECOND

Mundakopanishad.

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PART I.

तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

This is true; as from the flaming fire issue forth, by thousands, sparks of the same form, so from the immortal proceed, good youth, diverse *jivas* and they find their way back into it. (1)

Com.—Everything made, as the result of *apara vidya* has already been stated. That entity known as *Purusha* from which *samsara* derives its strength, from which, as its immortal source, it proceeds and into which it is again absorbed is true; the subsequent portion of the book is begun for the purpose of explaining him, who being known, all will become known and who is the subject of '*Brahmavidya.*' The *satyam* or truth which is the subject of the *apara vidya* and which is in the nature of the fruits of *karma* is only relatively true; but this which is the subject of *para vidya* is

absolutely true, being defined as absolute existence. This *satyam* is real, being the subject of knowledge; the other *satyam* is false, being the subject of ignorance. How could men directly cognize the immortal and real *Purusha*, seeing that it is altogether beyond the reach of direct perception. To this end, the *Sruti* gives an example: 'As from the fire well-fed sparks, *i.e.*, particles of fire issue forth by thousands like fire in their form; so, from the immortal abode described, diverse *jivas*, diverse because of the difference of conditions, *i.e.*, in their various bodies, come into existence. Just as from *akas*, the spaces enclosed as it were within the limits of a pot, etc.' As these spaces undergo varieties corresponding to the varieties of their conditions such as pot, etc., so also the *jivas* according to the varieties of their bodies created by names and forms. The *jivas* are absorbed into the immortal *purusha* when the bodies conditioning them cease to exist, as the various cavities cease to exist, when the pot, etc., cease to exist. As the origin and destruction of the various cavities in the *akas* are due to its being enclosed in a pot, etc., so also the cause and the absorption of the *jiva* are due to the *akshara*, being conditioned by bodies bearing names and forms.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ २ ॥

He is bright, formless, all-pervading, existing without and within, unborn, without *prana*, without mind, pure and beyond the *avyakrita*, which is beyond all.(2)

Com.—With a view to describe the nature of that *akshara*, *i.e.*, which is beyond what is known as *avyakrita* (the unmanifested), the seed of all name and form and transcending its own modifications which is devoid of all varieties of conditions and bereft of all forms like the *akas* and which is capable of being only negatively defined, the text says thus. '*Divyah*,' bright, being self-resplendent, or born of itself or distinct from all that is wordly. 'Hi', because; *amurtah*,' having no form of any kind. '*Purusha*,' all-pervading or seated in the city of the body. '*Sabahyabhyantarah*' means 'existing both without and within.' Unborn' is 'not born of anything,' *i.e.*, neither from itself nor from any other, there being no other, from which it could be born. As wind, etc., in the case of water bubbles, and as the pot, etc., in the case of the different cavities of *akas*, so modifications of things, have birth for their source, and all these

modifications are denied when birth is denied. The drift is that he is both without and within, unborn and therefore undecaying, immortal, changeless, constant and fearless. Though he appears to be in the various bodies with *prana*, with mind, with senses and with their objects owing to the ignorance of those who perceive difference of conditions, such as bodies, etc., as they see in the *akas* the colour etc., of the surface; but still to those who see the reality, he is without *prana*, etc.; he is without *prana*, *i. e.*, in whom the mind, which has various active powers and whose characteristic is motion, does not exist. He is without mind because in him the mind with its various powers of knowledge and with its characteristics of voltion, etc., does not exist. It should be understood that of him are denied the varieties of winds such as *prana*, the active sensory organs, their objects and accordingly intelligence, mind, the organs of knowledge and their objects. Accordingly, another *Sruti* says 'It seems to think and move.' He is *subhra* or pure, because both these conditions are thus denied of him. The *Akshara* which is beyond all, the *Avyakrita* whose nature is indicated as the seed condition of all name and form, as it is known to be the seed of all

effects and causes; '*param*' because the *akshara* known as *avyakrita* is in its condition above all its modifications. The *Purusha* is beyond even this unmanifested *akshara*, *i. e.*, not subject to any conditions. In whom is the *akshara* known as *akas* with all the objects of duality strung together as warp and woof. How then could it be said to be without *prana*, etc? If *prana*, etc., existed as such in their own forms before their creation like the *purusha*, then the *purusha* can be said to be with *prana* because of their then existence; but they, the *prana*, etc., do not, like the *purusha*, exist in their own forms, before their creation. So the highest *purusha* is without *prana*, etc..

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

From him are born the *prana*, the mind, all the sensory organs, the *akas*, the wind, the fire, water and the earth which supports all. (3)

Com.—As *Devadatta* is said to be '*aputra*' when a '*putra*' is not born to him, so it is explained how it is said in this connection that in the case of the *purusha* the *prana*, etc., do not exist; because from this *purusha* alone viewed as conditioned by the seed of

name and form is born the *prana*, the modification of the object of ignorance, a mere name and in its nature a non-entity ; for, another *Sruti* says 'The name is mere speech, a modification and a falsehood'; by *prana*, which is an object of ignorance and a falsehood, the highest cannot be said to be possessed of it (*prana*), as a sonless man cannot be said to have a son, by a son seen in dreams ; similarly the mind, all the sensory organs and their objects are born of this. Therefore, that he is really without *prana*, etc., is established. It should be known that just as these *prana*, etc., did not really exist before the creation, so, even after absorption as the organs, the mind and the senses, so the *bhutas* which are the causes of the bodies and objects. '*Kham*,' the *akas*, the air internal and external, o various kinds such as *avaha*, etc. ; '*Jotihi*', fire. '*A'pah*', water. '*Prithivi*,' earth. '*Visvasya*,' o all. All these whose attributes are sound, touch, form, taste and smell and which are respectively formed by the combination of the latter with the previous attributes are born of him. Having briefly stated the immortal, unconditioned, eternal *Purusha*, the objec of *para vidya*, by the text 'Bright, formless, etc.,' the *Sruti* next proceeded to explain his nature in detail

and at length. It is only when a thing is explained briefly and at length it becomes capable of being easily understood as if explained by *Sutras* and by their commentaries.

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥४॥

This is he, the internal *atman* of all created things whose head is *agni*, whose eyes are the sun, and the moon, whose ears are the four directions, whose speeches are the emanated *Vedas*, whose breath is *vayu*, whose heart is all the universe and from whose feet the earth proceeded. (4)

Com.—This text is intended to show that the *virat purusha* within the globe, who is born of *Hiranyagarbha* the first born, is born only and a modification, of this *purusha*, though apparently distanced by an intermediate principle. The text also describes him. '*Agnihi*,' the *deva loka* or *svarga*, from the *Sruti* 'This *loka* verily is *Agni*, O *Gautama*.' '*Murdha*,' head; whose eyes are the sun and the moon. The word '*yasya*' (of whom) should be read in every clause. The word '*asya*' subsequently occurring being converted into '*yasya*' whose speech are the opened, *i.e.*, celebrated

Vedas. '*Hridayam*,' heart. '*Visvam*,' the whole universe. The whole universe is only a modification of the mind for it is absorbed into the mind during sleep and because it issues from the mind when waking, like sparks of fire and from whose feet the earth was born; this deity, all-pervading, endless, the first embodied existence having for its body the three *lokas* is the interior *atman* of all created things; for, it is he who, in all created things, is the seer, the hearer, the thinker, the knower and who is the cause of all. It is next stated that all living beings who come into *samsara* through the five fires are also born of the same *purusha.*

तस्मादग्निः समिधो यस्य सूर्यः सोमात्पर्जन्य ओषधयः पृथिव्यां ।
पुमान्रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात्संप्रसूताः ॥ ५ ॥

From him the *Agni* (*Dyu loka*) whose fuel is the sun; from the moon in the *Dyu loka*, *parjanya* (clouds); from the clouds, the medicinal plant that grows on earth; from these, the male (fire) which sheds the semen on woman, thus gradually many living beings such as *Brahmins*, etc., are born of the *Purusha*. (5)

Com.—'From him,' from the *Purusha*. '*Agni*,' the *Dyu loka*, a kind of abode for man. That *Agni* is

described, '*Samidhah,*' fuel; for which the sun is, as it were, a fuel; for, it is by the sun that the *Dyu loka* is lighted. From the moon emerging out of the *Dyu loka parjanya,* the second fire, is produced; and from the *parjanya,* the medicinal plants proceed, grow on earth; and from the medicinal plants offered to the *purusha* fire serving as the material cause the man (fire) sheds semen on the woman (fire). Thus gradually from the *purusha* are produced many living beings such as *Brahmins,* etc.; moreover, the helps to *karma* and their fruits also proceed from the *Purusha.*

तस्मादृचः साम यजूंषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥ ६ ॥

From him the *Rig,* the *Sama,* the *Yajur, Diksha,* sacrifices, all *Kratus, Dakshina,* the year, the sacrificer and the worlds which the moon sanctifies and the sun illuminates. (6)

Com.—How? '*Tasmat,*' from the *Purasha*; '*Richah* the *mantras* whose letters, feet and endings are determined and which are marked by *Chhandas* (metre) like the *gayatri.* *Sama* with its fivefold and sevenfold classification characterized by *sthoba* and other *gita* (music). '*Yajus,*' *mantras* in the form of sentences,

whose letters, feet and endings are determined by no rules. Thus the threefold *mantras*. '*Diksha*', restrictions such as the wearing of a *mounjee* (a kind of cord), etc., imposed upon the performer (of a sacrifice). '*Yajnas*,' all sacrifices such as *Agnihotra*, etc. '*Kratu*' sacrifices which require a *yupa* (*i.e.*, sacrificial post). '*Dakshinah*,' rewards distributed in sacrifice from a single cow up to unbounded whole wealth. 'Year,' stated time as a necessary adjunct of *karma*. '*Yajamana*' the performer, *i.e.*, the sacrificer. The worlds which are the fruits of his *karma* are next described "which the moon renders sacred and where the sun shines"; these are attainable by the northern and southern routes and are the fruits of the *karma* performed by the knowing and the ignorant.

तस्माच्च देवा बहुधा संप्रसूताः साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

From him also the *devas* are variously born, the *sadhyas*, the men, the cattle, the bird, the *prana* and the *apana*, the corn and *yava*, *tapas*, devotion, truth *Brahmacharya* and injunction. (7)

Com.—*Tasmat*, 'from him also, from the *purusha*. 'Variously,' in various groups such as *vasus*, etc. *Sampra-*

sutah, well born. *Sadhyas*, a species of *Devas*. *Men* those that are entitled to perform *karma*; *cattle*, both of the village and the forest. *Vayamsi*, birds. The food of men, etc., The *Prana* and the *Apana*; corn and *yava*, to be used for making *havis* (oblations). *Tapas*, both as an indispensable adjunct to *karma* whose efficacy lies in the purification of the performer and as an independent means of attaining the fruits of *karma*. *Devotion*, that state of mind which precedes the mental calm and a belief in a future state necessary to the accomplishment of all human ends. Similarly, truth, *i.e.*, avoiding falsehood and speaking out what has really happened, without harm to others. *Brahmacharyam*, absence of sexual intercourse. *Injunction*, the statement of what ought to be done.

सप्त प्राणाः प्रभवन्ति तस्मात्सप्तार्चिषः समिधस्सप्तहोमाः ।
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

From him are borne the seven *pranas*, the seven flames, their sevenfold fuel, the sevenfold oblation and these seven *lokas* where the *pranas* move, seven and seven in each living being lying in the cave, there fixed. (8)

Com.—Again the seven *pranas*, *i.e.*, (organs of sense) in the head are born of this *purusha* alone. 'Their

seven flames,' their light which enlightens their objects. Similarly, the sevenfold fuel, their sevenfold objects; for, it is by these objects that the *pranas*, *i.e.*, organs of sense are fed. 'The sevenfold oblations', the perceptions of the sevenfold objects; for, another *Sruti* says: "He offers the oblation which consists in the perception of the objects by the senses." The seven *lokas*, *i.e.*, the seats of the senses where the *pranas* move. The clause "where the *pranas* move" is intended to exclude the vital airs, *i.e.*, *prana*, *apàna* and the rest. 'Lying in the cave,' lying during sleep in the body or the heart. 'Fixed,' fixed by the creator. 'Seven and seven', in every living thing. The meaning of the context is that all *karma* performed by knowing men who propitiate their *Atman* and the fruits of such *karma* as well as the *karma* performed by the ignorant and their means and fruits; all these proceed only from the highest and the omniscient *purusha*.

अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९ ॥

From him proceed the oceans and all the mountains and the diverse rivers; from him also, all the medicinal plants and taste, by which encircled by the *Bhutas*, *i.e.*,

gross elements, the intermediate *Atman*, *i.e.*, subtle body is seated. (9)

Com.—'From him,' from the *purusha*. 'The oceans', all, the salt ocean, etc. 'Mountains', the Himalayas and the rest are all from this *purusha*. '*Syandante*,' flow. 'Rivers', such as the Ganges. '*Sarvarupah*,' of many forms. From this *purusha*, also proceed, the medicinal plants, such as corn, *yava* paddy, etc. 'Taste,' sixfold such as sweetness, etc. 'By which', by which taste. '*Bhutaih*,' by the five gross *bhutas*. '*Pariveshtitah*', encircled. '*Tishthate*', is seated. 'The internal *Atman*', the subtle body, so called, because it is the *Atman*, as it were, intermediate between the gross body and the soul proper.

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥

The *purusha* alone is all this universe—*Karma* and *Tapas*. All this is *Brahman*, the highest and the immortal who knows this as seated in the cavity of the heart, unties the knot of ignorance even here, Oh good looking youth! (10)

Com.—Thus, out of *purusha*, all this is born; therefore, as the *Sruti* says "The name is mere speech, a

modification and a falsehood and the *purusha* alone is true." Therefore all this is only *purusha*. The universe has no separate existence apart from *purusha*. Hence to the question propounded "O *Bhagavan*, by knowing whom, all this becomes known," the answer has been given, *i.e.*, when this *purusha*, the supreme *Atman*, the first cause is known, it becomes clear that all this universe is *purusha* and nothing else exists except him. What then is this "all," it is thus explained. *Karma* is of the nature of *Agnihotra* and the rest. *Tapas*, knowledge and the fruit due to it. By 'all' this much is meant. And all this is evolved out of *Brahman*. Therefore everything is *Brahman*. He who knows that he himself is this *Brahman* the highest and the immortal placed in the hearts of all living beings, destroys the dense tendencies of ignorance. *Iha*, even while living and not merely after death. *Soumya*, good looking.

—o—

Here ends the commentary
on the first part of the
Second Mundaka.

—o—

SECOND
Mundakopanishad.

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PART. II.

आविः सन्निहितं गुहाचरन्नाम महत्पदमत्रैतत्समर्पितम् ।
एजत्प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजा-
नाम् ॥ ११ ॥

Bright, well-fixed, moving in the heart, great and the support of all; in him is all this universe centred, what moves, breathes and winks. Know this which is all that has form and all that is formless, which is to be sought after by all, which is beyond the reach of man's knowledge, and the highest of all. (11)

Com.—It is now explained how the *akshara* which is formless, could be known. *A'vihi,* bright, shining as the percipient of sound, etc., according to the *Sruti,* "It shines through its conditions of speech, etc." It is seen in the heart of all living beings appearing there with the attributes of seeing, hearing, thinking, knowing, etc. This *Brahman* shining is *Sannihita, i.e.,* well seated in the heart. It is celebrated as *guhacha-*

ran because it moves in the cavity in modes of seeing, hearing, etc. 'Great', because it is greater than all. *Padam*, reached by all, because it is the seat of all objects. How is it said to be great, etc ? Because in the *Brahman* all this universe is centred as the various spokes are in the wheel-ring of the chariot. *Ejat*, moving, *i.e.*, birds, etc ; *pranet*, breathes, *i.e.*, men, cattle, etc., having *prana*, *apana*, etc ; and 'winks', all that winks and all that winks *not*, from the force of the particle *cha* ; this in which all is centred, know, O disciple, that that is your own *atman* ; both *sat* and *asat* ; for without it, *sat* and *asat*, that which has form and that which has not, *i.e.*, the gross and subtle do not exist. *Varenyam*, covetable ; because of all objects it is the only eternal entity. *Param*, distinct from, or, beyond ; this is connected with the expression " knowledge of men" though remote ; the meaning is that it is beyond the reach of wordly knowledge. *Varishtham*, the highest of all ; because of all that is high, the *Brahman* is pre-eminently high, being free from all faults.

यदर्चिमद्यदणुभ्योऽणु च यस्मिन्लोकाऽनिहिता लोकिनश्च ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः । तदेतत्सत्यं तदमृतं तद्वे-
द्धव्यं सोम्य विद्धि ॥ १२ ॥

What is bright, what is smaller than the small, in what are centred all the world and those that live in them is this immortal *Brahman*. That is *prana*, that is speech and mind. That is true and immortal; good looking youth. Strike thy mind upon that which should be struck by the mind. (12)

Com.—Besides it is *archimat*, bright, because it is by the light of the *Brahman* that the sun, etc., shine; again it is subtler than the subtlest (*i.e.,*) grain, etc. From the particle *cha*, it is suggested that it is bigger than the biggest, such as earth, etc. In whom all the worlds such as earth, etc., are fixed and men and the rest, inhabitants of those worlds; for all are well-known to depend upon "Intelligence", *i. e., Brahman*; this immortal *Brahman* on which all depend is *prana*, speech, mind and all the instruments. It is their internal intelligence for the whole combination of *prana*, senses, etc., is dependent upon that intelligence, according to the *Sruti* ' It is the *prana* of *prana*, etc. This immortal *Brahman* which is the internal intelligence of *prana*, etc., is true and, therefore, endless. *Veddhavyam*, should be seized by the mind. The meaning is that the mind should be concentrated upon the *Brahman*. This being so, O good looking

youth, strike that, *i.e.*, concentrate your mind upon that *Brahman.*

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संधयीत ।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ १३ ॥

Having taken the bow furnished by the *Upanishads*, the great weapon—and fixed in it the arrow rendered pointed by constant meditation and having drawn it with the mind fixed on the *Brahman*, hit, good looking youth! at that mark—the immortal *Brahman*. (13)

Com.—How that is hit is now explained. *Dhanuh*, the bow. *Grihitva*, having taken. *Upanishadam* born in, *i.e.*, well-known in the *Upanishads*. *Mahastram*, great weapon, *i.e.*. the arrow; fix the arrow; of what quality is stated. *Upasanisitam*, rendered pointed by constant meditation, *i.e.*, purified; after fixing it and drawing it, *i.e.*, having drawn the mind and the senses from their external objects and bending, *i.e.*, concentrating them on the mark, for the bow here cannot be bent as by the hand; hit the mark—the immortal *Brahman*—above defined with thy mind, Oh good looking youth, engrossed by meditation upon the *Brahman*.

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ १४ ॥

The *Pranava* is the bow, the *Atman* is the arrow and the *Brahman* is said to be its mark. It should be hit by one who is self-collected and that which hits becomes, like the arrow, one with the mark, *i.e.*, *Brahman*. (14)

Oom.—What the bow and the rest above referred to are, is explained. The *Pranava*, *i.e.*, the syllable "Om" is the bow; as the bow is the cause of the arrow entering into the mark, so the syllable "Om" is the cause of the *Atman* entering into the *Brahman*; for it is only when purified, by the repetition of *Pranava*, that the *Atman* supported by it becomes fixed in the *Brahman* without obstruction, as the arrow by the force of the bow is fixed in the mark. Therefore the *Pranava* is like a bow. The arrow is the *Paramatman* itself conditioned as the *Atman* having entered the body here, as the sun enters the water, as the witness of all states of consciousness. That, like an arrow, is discharged towards itself—the immortal *Brahman*. Therefore the *Brahman* is said to be its mark, because it is seen to be the *Atman* itself by those who fix their mind upon it as on a mark. This being so, the *Brahman* which is the

mark should be hit by one who is self-collected, *i. e.*, who is free from the excitement caused by a thirst to get at external objects, who is disgusted with everything, who has conquered his senses and whose mind is concentrated. When that is hit, the *Atman* becomes like the arrow, one with the mark, *i.e.*, the *Brahman*. Just as the success of the arrow is its becoming one with the mark, so the fruit here achieved is the *Atman* becoming one with the immortal *Brahman* by the dispelling of the notion that the body, etc., is the *Atman*.

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ १५ ॥

He in whom the heaven, the earth, the *antariksha* (sky), the mind with the *pranas* are centred; know him to be the one *Atman* of all; abandon all other speech; this is the road to immortality. (15)

Com.—As the "Immortal" cannot be easily grasped by the mind, the repetition is for the purpose of making it more easily cognisable. He, the immortal *Brahman*, in whom *Dyouh*, earth, and *antariksha* are centred, as also the mind with the other instruments; know him, O disciples as "the one," the support of

all; the *Atman, i.e.*, the internal principle of yourselves and all living beings; having known that, leave off all other speech of the nature of "*Apara vidya*" as also all *Karma* with their aids elucidated by it; for, this, *i. e.*, the knowledge of the *Atman* is the road to the attaintment of emancipation, the bridge as it were by which the great ocean of *Samsara* is crossed, as another *Sruti* says "having known him thus, one travels beyond death; there is no other road to emancipation."

अरा इव रथनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पराय तमसः परस्तात् ॥ १६ ॥

Where the nerves of the body meet together as the spokes in the nave of a wheel, this *Atman* is within it variously born; meditate upon "Om" as the *Atman*. May there be no obstacle to your going to the other side beyond darkness. (16)

Com.—Within the heart where all nerves running through the body meet together, as the spokes in the nave of the wheel, this *Atman*, spoken of, dwells within, as the witness of the states of consciousness, seeing, hearing, thinking, knowing and as it were, being variously born by the modifications of the mind, such

as anger, joy, etc; men in the world say 'He has *become* angry, he has *become* "joyful", according to the conditions of the internal sense (mind); meditate upon *Atman* having the syllable "Om" as your support and imagining as stated. And it has been said "the preceptor who knows must instruct the disciples." The disciples are those who being desirous to acquire the knowledge of the *Brahman*, have renounced *Karma* and taken the road to emancipation. The preceptor gives his benediction that they may attain the *Brahman* without hindrance; *svasti vah paraya*, let Him be without hindrance to your reaching the other shore. *Parastat*, beyond; beyond what? Beyond the darkness of ignorance, *i. e.*, for the realisation of the true nature of the *Atman* devoid of ignorance. He who should be reached after crossing the ocean of *Samsara* and who is the subject of the *Para vidya*.

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि दिव्येब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ।
मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥ १७ ॥

This *Atman* who knows all and all of everything and whose glory is so celebrated on earth is seated in

the *akas* of the bright city of *Brahman*. He is conditioned by the mind, is the leader of the *prana* and the body and is seated in food, *i. e.*, the body fixing the intelligence (in the cavity of their heart). The discerning people see by means of their superior knowledge on all sides the *atman* which shines, all bliss and immortality. (17)

Com.—Where He is, is now explained; the terms '*sarvajna*' and '*sarvavit*' have already been explained. He is again described; by the expression "whose glory is this" is meant "whose glory is celebrated." What is that glory? By whose commands stand supported the earth and the sky, by whose command, the sun and the moon always rotate as the flaming fire-brand. By whose command the rivers and the seas do not overstep their limits, whose command all that is moveable and immoveable likewise obey, whose commands in the same way, the seasons, the solstices, and the years do not transgress; by whose commands all *karma*, their performers and their fruits do not likewise go beyond their appointed time; *that* is his glory. *Bhuvi*, in the world. This *Deva* whose is all this glory and who is omniscient. *Divye*, bright, *i. e.*, illuminated by all the states of consciousness. *Brahma*-

pure, in the lotus of the heart, so called because the *Brahman* is always manifesting himself there, in the form of intelligence. *Vyomni*, in the *akas*, within the cavity of the heart. He is perceived *as if* seated there; because, otherwise, motion to or from, or fixity in a place is not possible for him who is all-pervading like the *akas*. *Manomaya*, because seated in the heart, he is perceived only by the modifications of the mind. (Thus) conditioned by the mind. Leader of the *prana* and the body, because he leads the *prana* and the body from one gross body into another body. *Pratishthitah*, fixed. *Anne*, in the food, *i. e.*, in the body which is a modification of the food eaten and which grows and decays day by day. *Hridayam*, intellect. *Sannidhaya*, fixing—in the cavity of the lotus; for, the *Atman* is really seated in the heart and not in the food. *Tat*, the entity of the *Atman*. *Vijnanena*, by knowledge, thorough, produced by the teachings of the *sastras* and the preceptor, and arising from control of the mind, control of the senses, meditation, complete renunciation and freedom from desire. *Paripasyanti*, see on all sides full. *Dhirah*, the discerning. *A'nandarupam*, free from all dangers, miseries and troubles. *Vibhati*, shines much in one-self always.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ १८ ॥

When he that is both high and low is seen, the knot of the heart is untied ; all doubts are solved ; and all his *karma* is consumed. (18)

Com.—The fruit of the knowledge of the *Paramatman* is stated to be the following. Loosened is "the knot of the heart," *i.e.*, the group of tendencies in the mind due to ignorance, the desire which clings to the intellect according to the *Sruti* "The desires which lie imbedded in the heart, etc." This is attached to the heart (intellect) not to the *Atman*. *Bhidyate*, undergoes destruction ; doubts regarding all knowable things have their solution—doubts which perplex worldly men up to their death, being (continuous) like the stream of the Ganges ; of the man whose doubts have been solved and whose ignorance has been dispelled, such *karma* as was anterior to the birth of knowledge in this life, such as was performed by him in previous births and had not begun to bear fruit and such as was existing at the birth of knowledge come to an end ; but *not* that *karma* which brought about *this* birth, for it had begun to bear fruit. He, "the omniscient", not subject to *samsara* ; 'both high and low,'

high as being the cause and low as being the effect; when he is seen directly as "I am he", one attains emancipation, the cause of *samsara* being up-rooted.

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ १९ ॥

The stainless indivisible *Brahman*, the pure, the light of all lights is in the innermost sheath of golden hue. That is what the knowers of the *Atman* know. (19)

Com.—The three following texts briefly elucidate the meaning already expressed. *Hiranmaye*, golden, *i.e.*, full of light, or bright with intelligence and knowledge. 'The highest sheath', sheath, as it were, of a sword; *highest*, because it is the place where "the *Atman* is realised as located" and because it is the innermost of all. *Virajam*, free from the taint of ignorance and all other faults. *Brahma*, because it is the greatest of all and *Atman* of all. *Nishkalam*, that from which the *kalas* had proceeded, *i.e.*, devoid of parts; because it is untainted and devoid of parts, therefore it is *subhram* or pure. The light of all lights, whose light enlightens even those that illumine all other things such as fire, etc. The meaning is that the brightness of even the fire, etc., is due to the splendour of the

intelligence of the *Brahman* within; the light of the *Atman* is the highest light which is not illumined by other lights. 'The knowers of the *atman*', those discerning men who know the Self as the witness of the objective states of consciousness regarding sound and the rest; as it is the highest light, it is only those who follow (are in) the subjective state of consciousness, not others, who follow (are in) the perceptions of external objects, that know it.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ २० ॥

The sun shines not there, nor the moon and the stars. Nor do these lightnings shine. How could this fire? All shine after him who shines. All this is illumined by his radiance. (20)

Com.—How that is the light of all lights is explained. The sun, though enlightening all, does not shine in, *i.e.*, does not illumine the *Brahman* which is his *Atman*; for, the sun illumines the whole universe other than the *Atman* with the light of the *Brahman*, but has not in himself the capacity to illuminate. Similarly neither the moon and the stars nor the lightning shines. How could this fire which is in the range of our vision? Why dilate? This universe which

shines, shines with the light of Him, the Lord of all, who shines being himself luminosity. Just as water and the rest by their contact with fire, heat with the heat of the fire, but not by their own inherent power, so all this universe, the sun and the rest shine with the light of the *Brahman*. As it is the *Brahman* alone that thus shines and shines with varying light in its diverse manifestations, itself luminosity, is inferred ; for, that which is not itself light cannot illumine others as we see that pots, etc., do not illumine others and that the sun and the rest having light, illumine others.

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठं ॥ २१ ॥

All this before is immortal *Brahman* ; certainly all behind is *Brahman* ; all to the south and to the north ; all bellow and all alone stretched out, *i.e.*, extended, all this is certainly *Brahman*, the highest. (21)

Com.— The statement, *Brahman* alone the light of lights is true and that all else is only its modification, a matter of speech is a mere name and falsehood first made and logically demonstrated at length (afterwards) is affirmed again as a conclusion by this *mantra*. That which is before us and which, in the eyes of the ignorant, appears to be not *Brahman* is certainly

Brahman. Similarly what is behind us; so, that to the south; so, that to the north; so, that below, and that above and all that is extended everywhere in the form of effect, appearing otherwise than *Brahman* and possessed of name and form. Why say much? All this vast universe is *Brahman* certainly. All perception otherwise than as *Brahman* is mere ignorance, just as the perception of a serpent in a rope. The declaration of the *Vedas* is that the one *Brahman* alone is really true.

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Here ends the second part of the second Mundaka.

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THIRD

Mundakopanishad.

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PART I.

द्वा सुपर्णा सयुजा सखाय समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Two inseparable companions of fine plumage perch on the self-same tree. One of the two feeds on the delicious fruit. The other not tasting of it looks on. (1)

Com.—The *Para vidya* has been explained, by which the immortal '*purusha*' or the Truth could be known, by whose knowledge the cause of *Samsara*, such as the knot of the heart, etc., can be totally destroyed. *Yoga* which is the means to the realization of the *Brahman* has also been explained by an illustration "taking the bow and the rest." Now the subsequent portion is intended to inculcate the auxiliary helps to that *yoga*, as truth, etc. Chiefly, the truth is here determined by another mode, as it is extremely difficult to realize it. Here, though already

done, a *mantra* (brief) as an aphorism is introduced for the purpose of ascertaining the absolute entity. *Suparnau*, two of good motion or two birds; (the "word *Suparna*" being used to denote birds generally); *Sayujau* inseparable, constant, companions; *Sakhayau*, bearing the same name or having the same cause of manifestation. Being thus, they are perched on the same tree ('same,' because the place where they could be perceived is identical). 'Tree' here means 'body;' because of the similitude in their liability to be cut or destroyed. *Parishasvajate*, embraced; just as birds go to the same tree for tasting the fruits. This tree as is well known has its root high up (*i.e.*, in *Brahman*) and its branches (*prana*, etc.,) downwards; it is transitory and has its source in *Avyakta* (*maya*). It is named *Kshetra* and in it hang the fruits of the *karma* of all living things. It is here that the *Atman*, conditioned in the subtle body to which ignorance, desire, *karma* and their unmanifested tendencies cling, and *Isvara* are perched like birds. Of these two so perched, one, *i.e.*, *kshetrajna* occupying the subtle body eats, *i.e.*, tastes from ignorance the fruits of *karma* marked as happiness and misery, palatable in many and diversified modes; the other, *i.e.*, the lord, eternal,

pure, intelligent and free in his nature, omniscient and conditioned by *maya* does not eat; for, he is the director of both the eater and the thing eaten, by the fact of his mere existence as the eternal witness (of all); not tasting, he merely looks on; for, his mere *witnessing* is *direction*, as in the case of a king.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

On the self same tree, the *Jiva* drowned as it were and perplexed, grieves owing to helplessness. But when he sees the other, the lord who is worshipped by all, and his glory, he becomes absolved from grief. (2)

Com.—In this state of things, the *Jiva*, *i.e.*, the enjoyer occupying the body as above described, under the heavy load of ignorance, desire and thirst for the fruits of *Karma*, etc., sinks down like a bottle-gourd in the waters of the sea, is convinced beyond doubt that the body is the *atman* and thinking that he is the son of this man or the great-grandson of that, lean or stout, with or without good qualities, is enjoying or suffering, and that there is none but him, is born, dies, is united with and parted from relations and kinsmen; therefore, he grieves from helplessness thus: "I am good for nothing; I have lost my son; my wife is dead; what

avails my life" and so forth and is subject to anxiety from ignorance owing to numerous kinds of troubles; but when thus constantly degenerating in births, of *pretas*, beasts, men and the like, he happens, owing to the result of pure deeds stored up in many (previous) births to be instructed in the path of *Yoga* by some preceptor surpassingly compassionate and being qualified by abstinence from giving pain, truth speaking, continence, complete renunciation and control over the internal and external senses and with his mind concentrated, finds by dint of meditation, the other who is approached by different paths of *Yoga* and by the followers of *Karma* distinct from him, conditioned in the body, not subject to the bondage of *Samsara*, unaffected by hunger, thirst, grief, ignorance, decay and death and lord over all the universe and thinks thus: " I am the *atman*, alike in all, seated in every living thing and not the other, the illusory *atman*, enclosed under conditions created by ignorance and this glory—this universe is mine, the lord of all," then he becomes absolved from grief, *i.e.*, is released entirely from the ocean of grief, *i.e.*, his object is accomplished.

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

When the seer sees him of golden hue, the creator, lord, *Purusha*, and the source of (*Apara*) *Brahma*, then the knower, having shaken off all deeds of merit and sin, attains supreme equality, being untouched with stain. (3)

Com.—Another *mantra* also conveys the same meaning at length. *Yada*, when; *Pasyaha*, one who sees, *i.e.*, a learned man, *i.e.*, a man of practice. *Rukmavarnam*, of self-resplendent nature, or, of imperishable brightness as that of gold. 'Creator,' of all the universe; '*Brahmayonim*' the *Brahman* who is the source of the manifested *Brahman*. When he sees the *Brahman* thus, then the learned man shaking off, or burning away good and bad deeds, forming a bondage to their root and being unaffected, *i.e.*, freed from grief, attains that supreme equality which is identity with the *Brahman*. The equality in matters involving duality is certainly inferior to this.

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन्विद्वान्भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

This is, indeed, *Prana*, *i. e.*, *Isvara*, shining variously with all living beings. Knowing him, the wise man becomes not a talker regarding anything else. Sporting

in self, delighted in self and doing acts (enjoined), this man is the best of those who know the *Brahman*. (4)

Com.—Again this *Isvara* is the *prana* of *prana*. *This*, now treated of. 'All living things,' from the *Brahman* down to the worm. The instrumental case in "*Sarvabhutaih*" has the force of "thus become." The meaning is 'existing in all living things, *i.e.*, the *atman* of all.' *Vibhati*, shines variously. The man of knowledge who directly realises Him who is in all things as his own *Atman* and thinks "I am he" does not become an *ativadin*, merely by the knowledge of the import of the *mahavakya*. *Ativadi*, means one whose nature is to talk of all other things more, when he sees that all is the *Atman* and nothing else exists; how then could he talk of anything else. It is only where one sees anything else, he could well talk of that; but this man of knowledge sees, hears and knows none other than the *Atman*; so, he is not a talker of anything else. Again, he is an *atmakridah*, *i.e.*, one whose sport is within his own *Atman* and not elsewhere, such as son, wife, etc. Similarly, he is *atmaratih*, *i.e.*, one who delights or revels in his own *Atman*. The term *krida* or play requires some external help. But delight

or revelling does not require any external help but indicates merely the attachment to an external object. This is the distinction. Similarly, *kriyavan, i.e.,* one whose activity consists in knowledge, meditation, freedom from desire, etc. But if the reading be "*atmaratikriyavan*" (a compound) the meaning is he whose activity is mere delight in *man*; as between the *Bahuvrihi* and the "*matup*" ending, one is sufficient without the other; but some contend that the single compound, denotes a combination of both *karma, i.e.,* *Agnihotra* and the rest, and the knowledge of *Brahman.* It is not possible for one to be playing with external objects and at the same time to be delighted in self. It is only the man who has turned away from external activity that becomes delighted in self; for, external activity and delighted in itself are opposed to each other; for, it is not possible that darkness and light could exist in the same place. Therefore, the statement that a combination of *karma* and knowledge is inculcated by this text is certainly the prattle of the ignorant. This also follows from the *Srutis* "Leave off from all other speech" and "by renunciation of *Karma*, etc." Therefore, he alone is "*kriyavan*" whose activity consists in knowledge,

meditation, etc., and who is a *Sanyasin* not transgressing the limits of prohibitory injunctions. Such a man as is not an *ativadin*, as sports in his own self, as delights in himself and as is a *Kriyavan* (whose activity is aforesaid) is the first among all the knowers of *Brahman*.

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

This *Atman* within the body, resplendent and pure, can be reached by truth and *tapas*, by sound knowledge and by abstinence from sexual pleasures constantly practised; he is within the body, resplendent and pure; him, assiduous *Sanyasins* see, their faults removed. (5).

Com.—Now truth and the rest chiefly characterized by restraint are enjoined upon a *bhikshu*, *i.e.*, mendicant, as auxiliary aids with sound knowledge; he should be attained by truth, *i.e.*, by abstaining from falsehood; as also by *tapas*, *i.e.*, by concentration of the senses and the mind, which is declared to be the highest *tapas*; for, it is this which is of greatest help, as it is turned towards beholding the *Atman*, not the other forms of *tapas*, such as the performance of the *chandrayana* (a penance), etc. "This *Atman* should be attained" should be read into every clause. 'By

good knowledge', by beholding the *Atman* as it really is. 'By *Brahmacharya,*' by abstinence from sexual pleasure. *Nityam,* always. The word "always" should be read with every one of the words 'truth,' '*tapas,*' etc. Just as a lamp within a building illumines every part of it, it will be said, later on, that they see the *Atman* in whom there is neither deceit, nor falsehood, nor cunning. Who this *Atman* is that should be attained by these aids is explained. 'Within the body,' in the midst of the body, *i.e.*, in the *akas* of the lotus of the heart. 'Resplendent', of golden hue. *Subhra,* pure. The *yatayah, i.e.*, those who are habitually seeking, *i.e.*, the *Sanyasins*, 'their faults removed,' *i.e.*, devoid of all taint of mind such as anger, etc., find this *atman*. The drift is that the *atman* is attained, by *Sanyasins* with these aids as truth, etc., constantly practised and cannot be attained by them occasionally practised. This text is a eulogy of such aids as truth, etc.

सत्यमेव जयति नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥ ६ ॥

Truth alone wins; not falsehood; by truth, the *Devayanah* (the path of the *Devas*) is widened, that by which the seers travel on, having nothing to wish for

to where there is that—the highest treasure attained by truth. (6)

Com.—Truth alone, *i.e.*, he who speaks the truth alone, wins; not he who utters falsehood, for there can be neither victory nor defeat between abstract truth and falsehood where they do not cling to men. It is well known in the world that he who utters falsehood is defeated by him who speaks the truth; not the converse. Therefore, it is established that truth is a strong auxiliary; again, the superiority of truth as an aid is also known from the *sastras*; how? It is only by truth, *i.e.*, by a determination to speak what had occurred, the road named "*Devayanah*" (the way of the gods) is widened; *i.e.*, is kept up continually; by which road, seers free from deceit, delusion, fraud, pride, vanity and falsehood and having no desires, go about to where the absolute truth, the highest treasure covetable by man and attainable by the important aid, truth, exists. The expression "where the greatest, etc.," is connected with the preceding clause "the road by which they go is widened by truth." What that is and what its characteristics are, will be explained.

बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।
दूरात्सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम् ॥ ७ ॥

That shines as vast, heavenly, of unthinkable form and subtler than the subtle, much farther than the distant, near, also here, and seen fixed in the cavity, by the intelligent. (7)

Com.—The *Brahman* now treated of and attainable by truth, etc., is vast, because it is all-pervading; 'heavenly,' self-luminous and imperceivable by the senses. Therefore alone, is it that its form is unthinkable; it is subtler than even the subtle, such as the *akas* and the rest; for, being the cause of all, it is of unsurpassing subtlety. *Vibhati*, shines diversely, *i.e.*, in various forms such as that of the sun, the moon, etc. Again it is farther, even from the most distant places; for, the *Brahman* cannot be in the least approached by the ignorant. It is also near, *i.e.*, in the body itself; because, it is the *atman* of those who know and because it is within all, from the *Sruti* which declares it to be even within the *akas*. 'In those who see,' among the intelligent men. 'Fixed,' seated, *i.e.*, seen by *yogis*, as possessed of the activity of seeing, etc. Where? in the cavity, *i.e.*, in the intellect; for, it is seen as lodged there by those who know; still, though lodged there, it is not seen by the ignorant, as it is veiled by ignorance.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

He is not grasped by the eye; nor by speech; nor by other senses; nor by *tapas*; nor by *karma*; when one's mind is purified by the clearness of knowledge, then alone he sees the indivisible (*Brahman*) by contemplation. (8)

Com.—Again, a special aid to the attainment of *Brahman* is explained. It is not seen by the eye of anybody, because it has no form; nor is it grasped by speech, because it cannot be the subject of words; nor by the other senses. Though *tapas* is an aid to the attainment of all, the *Brahman* cannot be reached by *Karma* enjoined by the *Vedas*, such as *agnihotra* and the rest though their greatness is well known. What, then, is the means by which it could be grasped is explained. *Gnana prasadena*, though the intellect in all men is by nature competent to know the *Atman*, still being polluted by such faults, as love for external objects, etc., and hence unclear and impure, it does not, like a stained mirror and muddy water, grasp the entity of the *Atman* though always near; but when, by removal of the polluting taint, such as desire, etc., produced by contact with the objects of the senses, it is

made clear and calm like mirror and water, then the intellect becomes clear; by this clearness of the intellect the mind is purified and the man becomes competent to realize the *Brahman*. Therefore, he sees the *Atman* which has no parts, by meditation, having recourse to such helps such as truth, etc., having controlled his senses and with a concentrated mind.

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

This subtle *Atman* should be known by the mind as being in the body, whose *prana* entered in five different forms; the mind in all creatures is pervaded by these *pranas*. When it is purified, then the *Atman* shines out of itself. (9)

Com.—This *Atman*, who is thus seen, is subtle and should be known by the mind, *i.e.*, by the mere intellect purified. Where is this *Atman*? In the body which, *prana* in five different forms, has well entered. The meaning is; he should be known by the mind as existing in the body, *i.e.*, in the heart; by mind, how circumstanced should he be known, is explained; mind in all creatures is pervaded by the *pranas* and the senses,

as milk by oil, and fuel by fire. The mind in all living beings is well known in the world, to be possessed of intelligence ; when the mind is purified, *i.e.*, freed from the taint of grief, etc., then this *Atman* above-defined shines out, shows itself out, by itself.

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥ १० ॥

Whatever worlds he covets by his mind, and whatever objects he wishes for the man of pure mind, he gains those worlds and those objects ; therefore, let him who longs for *Bhuti* (manifested power) worship him who knows the *atman*. (10)

Com.—This text explains that the man who identifies the *atman* of all with his own, obtains as the fruits thereof, all that he longs for ; because of the fact that he is the *Atman* of all. Whatever worlds, *i.e.*, such as those of the *manes* and the rest, he covets either himself, or for others, or whatever enjoyments he wishes for the man of pure mind who is free from all grief and who knows the *Atman*, he obtains those worlds and those enjoyments. Therefore, *i.e.*, because the wishes of the

knower of the *Atman* are always realised ; let one who longs for *vibhutis* propitiate the knower of the *Atman*, whose mind is purified by such knowledge, by cleaning his feet with water, personal service, prostration and the rest ; therefore, he is worthy of worship.

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Here ends the first part of
the Third Mundaka.

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THIRD.

Mundakopanishad.

PART II.

स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ ११ ॥

He knows the highest *Brahman*, the place where all this universe rests, and which shines with clear brightness. The intelligent, who, free from all desire, worship this man, travel beyond this seed. (11)

Com.—As he knows the *Brahman* above defined, the highest of all, the place where all desires rest, where all the universe rests and which shines purely by its own light, the intelligent, who free from yearning for *vibhuti* and with a desire for emancipation, worship even this man as the highest, travel beyond this seed, *i.e.*, the material cause of embodied existence, *i.e.*, are never born again of the womb, according to the *Sruti*, 'He does not like any abode.' The meaning is that one should worship such a knower.

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्त्विहैव सर्वे प्रविलीयन्ति कामाः ॥ १२ ॥

He, who broods on and longs for objects of desire, is born there and there with such desires; but of him whose desires have been fulfilled and who has realised, the *Atman*, the desires end even here (in this world). (12)

Com.—This text shows that the primary help to him who is desirous of emancipation is the renunciation of all desire. He who covets visible or invisible objects of desire, brooding on their virtues is born again and again with those desires of external objects which are incentive to the performance of good and bad deeds. Wherever his desires direct him to perform *karma* for the realisation of their objects, he is born with those self-same desires in those objects. But of him who from a sound knowledge of the absolute truth has all his desires fulfilled, because the *Atman* is the object of his desire and whose *Atman* through knowledge has been made to assume its highest, *i. e.*, true form by the removal of the lower form imposed on it by ignorance, all desires impelling him to do meritorious and sinful deeds are destroyed even while his body lasts.

The drift is that desires do not spring up, because the causes of their rising are destroyed.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ १३ ॥

This *Atman* cannot be attained by dint of study or intelligence or much hearing—whom he wishes to attain—by that it can be attained. To him this *Atman* reveals its true nature. (13)

Com.—If thus the realisation of the *atman* is the greatest gain of all, it may be thought that means such as study, etc., should be largely employed for its attainment. This text is intended to dispel that notion. This *atman* which has been explained and whose realisation is the highest object of human desire cannot be attained by means of much study of the *Vedas* and the *Sastras*. Similarly not by intelligence, *i.e.*, by a retentive memory of the purport of writings; nor by much heard, *i.e.*, by much hearing. By what then could the *Atman* be attained is explained. The *Paramatman* whom this knower wishes to attain, by that seeking alone can that *Brahman* be attained; not by any other means, because his nature is always attained. What is the nature of this knower's attainment of the *Atman* is explained. As pot, etc., reveals

its form where there is light, so does the *Atman* concealed by ignorance reveal his true nature when there is knowledge. The drift is the wish for the realisation of the *Atman* after renouncing all others is alone the means to the attainment of the *Atman*.

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥ १४ ॥

This *Atman* cannot be attained by one devoid of strength or by excitement or by *tapas* devoid of *linga*. But of the knower who strives with these aids, the *Atman* enters into the *Brahman*. (14)

Com.—Combined with the wish to realise the *Atman*, strength, absence of excitement, and knowledge coupled with *Sanyasa* are helps; because this *Atman* cannot be attained by one devoid of strength produced by concentration on the *Atman* or by excitement caused by associating with objects of the world, as son, cattle and the rest, or by *tapas* devoid of *linga*. '*Tapas*' here means 'knowledge.' "*Linga*," means "*Sanyasa*." The meaning is that the *Atman* cannot be attained by knowledge without *Sanyasa*. But of the knower who, with these aids, strength, absence of excitement, *Sanyasa* and knowledge—strives intent after the *Atman*, the *Atman* enters its abode, the *Brahman*.

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्यधीरा युक्तात्मानः सर्वमेवाविशन्ति ॥ १५ ॥

Having attained Him, the seers content with their knowledge, their purpose accomplished, free from all desire, and with full composure, having attained the all-pervading *Atman* on all sides, ever concentrated in their minds, enter into everything. (15)

Com.—How they enter into *Brahman* is explained. Having known him well, the seers content with that knowledge and not by any external means of delight tending to the growth of their body, their *Atman* having become one with the *Paramatman*, free from the fault of desire, etc., their senses subdued, having attained him all pervading like the *akas* on all sides, *i. e.*, not in any particular place limited by conditions (what then do they attain ? The *Brahman* itself, one and without a second as their own *Atman*), being discerning and with concentrated minds enter into everything when their body falls, *i.e.*, cast off all limitations imposed by ignorance, as the *akas* in the pot when the pot is broken. Thus do the Knowers of *Brahman* enter into *Brahman* abode.

वेदान्तविज्ञानसुनिश्चितार्थाः सन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ १६ ॥

Having without doubt well ascertained the significance of the knowledge of *Vedanta* the seekers, their minds purified by dint of renunciation, attain the worlds of the *Brahman* and when their body falls, their *Atman* being one with the highest immortal *Brahman* are absolved all round. .... (16)

Com.—Having without doubt determined the object of the knowledge of *Vedanta*, *i.e.*, that *Brahman* should be known, the seekers, their minds purified by dint of renunciation of all *karma* and by being centred in the pure *Brahman*, attain the worlds of the *Brahman* at the end of *samsara*, which for the seekers after emancipation corresponds to the time of death of those rotating in *samsara*. As men who seek emancipation are many, the world of *Brahman*, though one, appears to be many or is reached as many; so, the plural number 'worlds of the *Brahman*' is used. *Brahman* being the world reached, the expression 'in the worlds of the *Brahman*' means 'in *Brahman*.' *Paramritah*, they whose *atman* has become the highest immortal, *i.e.*, *Brahman*. They become the highest and immortal *Brahman*, even during life and are absolved in all sides like a lamp that has gone out and like the *akas* in the pot, *i.e.*, they have no need of any other place

to go to; for, the *Sruti* and the *Smriti* say "as the footmark of birds in the air and that of aquatic animals in water are not seen, so the track of the knowing men" and they go by no road, who would reach the ends of the roads of *samsara*. Motion limited by place is only in *samsara*, because it is accomplished by means limited; but as the *Brahman* is all, it cannot be reached in a limited space; if the *Brahman* were limited in respect of place, it would like a substance having form, have a beginning and an end, be dependent on another, composed of parts, non-eternal and be a product. But the *Brahman* cannot be like that; so, its attainment too, cannot be limited by conditions of place.

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥ १७ ॥

The fifteen *kalas* go back to their source; all the powers seated on the senses go back to their corresponding deities and all his *karma* and the *atman*, all these become one, in the highest and imperishable *Brahman*. (17)

Com.—Moreover, the knowers of *Brahman* regard emancipation as consisting only in the release from bondage, *samsara*, ignorance and the rest not as

something produced. Besides at the time of emancipation the *kalas* which produce the body, *pranas*, etc., go back to their own seat, *i.e.*, cause. The word '*Pratishtha*' is accusative plural. Fifteen: fifteen in number already enumerated in the last *prasna* and well known. *Devas*, the powers adhering to the body, and lodged in the senses such as the eye, etc.; all these go to the corresponding deities such as the sun, etc.; also those actions of the seeker after emancipation which have not begun to bear fruit (for those which have begun to bear fruit can be consumed only by enjoyment) and the *Atman* limited by the intellect, *i.e.*, who, mistaking the condition of the intellect so caused by ignorance for the *Atman*, has here entered into various bodies like the image of the sun, etc., into water, etc. (*Karma* being intended for the benefit of the *Atman*). Therefore '*Vijnanamaya*' means 'chiefly possessed of intellect.' These and the *Vijnanamaya Atman*, after removal of the conditions imposed, become mingled as one in the *Brahman*, the highest, the imperishable, endless, indestructible, all-pervading like the *akas*, unborn, undecaying, immortal, beneficent, fearless, having neither before nor after, nor in, nor out, without a second, unconditioned, lose their

distinctive features, *i.e.*, become one as the images of the sun, etc., become one with the sun when the surface, such as water (in which he is reflected) is withdrawn and as the *akas* within the pot, etc., becomes one with the *akas* when the pot, etc., is withdrawn.

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ १८ ॥

Just as rivers flowing become lost in an ocean, giving up both their name and form, just so, the knower, freed from name and form, attains the bright *Purusha* which is beyond the *avyakta*. (18)

Com.—Moreover, just as flowing streams such as the Ganges and the rest having reached the sea give up their distinct individuality in it, losing both their names and form, so, the knower being freed from name and form, created by ignorance, reaches the resplendent *purusha* above defined, who is beyond the *avyakta* already explained.

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ १९ ॥

He who knows that highest *Brahman* becomes even *Brahman*; and in his line, none who knows not the *Brahman* will be born. He crosses grief and virtue

and vice and being freed from the knot of the heart, becomes immortal. (19)

Com.—It may be said that numerous obstacles are well known to exist in the attainment of good and that even the knower of *Brahman* may, therefore, be impeded either by some grief or other, or be made to take some other course by some other being, such as the *Devas*, reach some other after death and not reach *Brahman*. This cannot be; for all obstacles have already been removed by knowledge. Emancipation knows only the obstacle of ignorance and no other obstacle; because it is eternal and is being the *Atman* itself. Therefore, he in the world who knows that highest *Brahman*, as "I am directly that" does not take any other course. It is impossible even for the *Devas* to throw any obstacle in his attempt to reach the *Brahman*, because he becomes the *Atman* of all these; therefore he who knows the *Brahman* becomes even *Brahman*. Moreover in the line of this knower, there will not be born any who knows not the *Brahman*; again, he overcomes even during life the heart-burning caused by frustration of his many desires, crosses over *karma* known as vice and virtue, and being freed from

"the knots of the heart" caused by ignorance, becomes immortal. It has already been said "the knot of the heart is untied, etc."

तदेतदृचाऽभ्युक्तं । क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।

तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ २० ॥

This is explained by the *mantra* "who perform the *karma* enjoined, who are *srotriyas*, who are centred in the *Brahman* (lower) and who with faith, offer oblations themselves to the fire named *Ekarshi*, perform the vow named *Sirovrata* (who duly carry a fire on the head); to those alone, let one teach this knowledge of the *Brahman*." (20)

Com.—Now, the *Upanishad* concludes by indicating the rule regarding the teaching of the knowledge of *Brahman*. This, the rule about the teaching of the knowledge of *Brahman* is expounded by this text. Who perform the *karma* enjoined, who are *Srotriyas*, who being engaged in the worship of the manifested *Brahman* seek to know the unmanifested *Brahman*. Who with faith, themselves offer the oblations to the fire

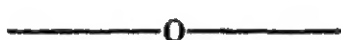
known as *Ekarshi* ; to them alone whose mind is thus purified and who are, therefore, fit (to receive instruction) should one teach the knowledge of *Brahman* as also to those by whom is duly practised the vow of *Sirovratam* such being the well known *Vedic* vow among those who are of the *Atharvana Veda*.

तदेतत्सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ २१ ॥

This external *purusha* did the seer *Angiras* teach in ancient times; none by whom the vow is not observed studies this; prostration to the great sages, prostration to the great sages. (21)

Com.—This undecaying and true *purusha* did the seer, known as *Angiras*, teach in ancient days to *Saunaka* who had duly aprroached him and questioned him (about this). The meaning is that, similarly, any other also should teach the same to one who longs for bliss and seeks emancipation and who with that end in view has duly approached the preceptor. This knowledge in the form of a book, no one who has not observed the vow, studies; for it is knowledge, only in those who observe the vow, that bears fruit. Thus ends the

knowledge of *Brahman* which has been handed down from *Brahma* and the rest from preceptor to disciple. Prostration to those sages, *Brahma* and the rest, who have directly seen the *Brahman* and realised him. Prostration again to them; the repetition is both to indicate great solicitude and the fact that the *Mundakopanishad* here ends.



Here ends the Second Part of
the Third Mundaka.

